THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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TO
THE GENIUS OF MASONRY,
THE GREAT
HEART-INSPIRER
OF
Reverence to God and Love to Man:
THE
GRACIOUS GUARDIAN
OF
A World-wide Brotherhood,
BOUND SOLEMNLY
BY THEIR
"Ancient Charges"
TO BE
"Peaceable Citizens,"
AND
"Never to be concerned in Plots and Conspiracies
AGAINST THE
Peace and Welfare of the Nation:"
THIS VOLUME OF
THE FREEMASONS' MAGAZINE
IS
DEDICATED.

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THE

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MASONIC HONORS TO THE DEAD.

The custom of paying a parting tribute of respect to the Dead derives its origin from a deep-seated and most natural feeling in the human heart, and hence we find it to have existed in every nation, ancient or modern, civilized or uncivilized;—among the South sea islanders and wild North American Indians, no less than the old world Hindoos, Assyrians, Egyptians, Greeks and Romans: with the Hebrews under their ancient theocratic institutions, as well as with the Christians of modern times. The rites and customs connected with such funeral celebrations have been, of course, as widely different, as the national character of the nations among which they were adopted, but the one common principle was at the root of all, the desire to gratify the feelings of the survivors' hearts by some farewell tokens of affection and respect offered to the memory of the departed. We find the record of such observances sanctioned by the precedents of the earliest Scripture history, in which we read of Joseph and his brothers, on the decease of Jacob their father, carrying up the body for burial to Hebron and stopping "at the threshing-floor of Atad, beyond Jordan, and there mourning with a great and very sore lamentation: so that the inhabitants of the land, when they saw the mourning, said, this is a grievous mourning to the Egyptians." In the prophet Jeremiah, again, to pass over many other instances and allusions, we find references to the same observances, including the employment of the "mourning women," corresponding to the *preficæ* of the Romans and the "keeners" of Celtic funerals.

> "Give ear! call the mourning-women, that they come,
> And to the skilful women send, that they come;
> Let them hasten, and lift up the lamentation over us,

That our eyes may run with tears,
And our eyelids may flow with water."

The same scene, thus referred to by the ancient Hebrew prophet, may be seen by the traveller daily enacted in modern Syria and Egypt. In all time and in every land, under whatever different phases, the human heart, with its sorrows and its joys, is still the same, and even those who can with difficulty obtain the means of supporting their own life, will sacrifice even their daily sustenance to do honor to their dead ones. And when, in a community or a nation, some one has been called away, who, by virtue, valor, patriotism or other noble qualities, has towered pre-eminently above his fellows, the private and more modest marks of mourning accorded to all in common, extend and rise to a wider and loftier sphere, and country and citizens unite with kinsmen in lamenting the loss, and lauding the merits of the great or good departed. In ancient Greece the custom of eulogizing the memory of the illustrious dead was established at a very early period, as we learn from the Homeric Poems, and was adopted, as a wise and just institution, by her most illustrious orators and statesmen. Nor can we imagine any greater or more exciting stimulus, that could have been afforded to the valour of her warriors, than the glowing panegyrics of a Pericles, pronounced over the tombs of those who had fallen in defence of their Fatherland. Few, if any, of the funeral orations of later times can be compared with that eloquent and heart-stirring eulogium delivered by that accomplished orator over the "first-slain" of his countrymen in the Peloponnesian war. How beautiful and powerful is even the condensed substance of the close of that memorable address!

"My task then is nearly done, yet it may be added that these glorious and beautiful lives have been crowned by a most glorious and honorable death. Enjoying and enjoyed, as had been their life, it never tempted them to seek by unworthy fear to prolong it. To repel their country's enemies was dearer to them than the fairest prospect which added years could offer them; and, having gained this, they were content to die, and their last field witnessed their brightest glory, undimmed by a single thought of weakness! Let *us* follow their example, contemplating our country's greatness, till our hearts and minds are fully inspired with a deep sense and an enduring love of it. This is the just fruit of virtues, such as theirs whom we are now lamenting! They, when they could give their country nothing else, gave her their own lives; and their meet return is an enduring monument in every heart, in every land, forever!" A noble tribute to the noble dead, and powerful exhortation to the living, and time has shown it to have been no less prophetic, for, after the lapse of more than two thousand years, an English poet, himself the champion of fallen Greece, thus truthfully addresses her—

"Bear witness, Greece, thy living page,
Attest it, many a deathless age!
Thy heroes, 'mid the general doom,
That swept the column from the tomb,
A mightier monument command,
The mountains of their native land!"

This custom then of paying a proper tribute of respect and affection to all the dead, and of offering, by funeral orations and other appropriate means, a *more public and marked honor* to the memory of those who had in their lives pre-eminently distinguished themselves, is, as we have said, no less sanctioned by the precedents of history in every age and land, than the sense of right and justice implanted in the human soul. It emanates at once from the head and the heart of Humanity. We shall, therefore, not be wrong in applying it to a point of Masonry, to which many circumstances have combined of late to draw our attention in a more than ordinary degree, and respecting which we know that many of our Brethren are feeling not a little anxiety and uneasiness. Masonry, we need hardly say, in its path of wide-spread benevolence, is confined to no age or land. It is the fortress and support of charity, virtue and truth, of Humanity at large, in every age and land; and its practice, like its principles, should ever be in strict unison with those Divine principles, from which Humanity derives its loftiest and holiest inspirations. As each nation, of ancient or of modern times, has had its own peculiar modes of giving vent to the sorrow of the living, and of showing respect to the dead, so the Ritual of our world-wide Brotherhood has established a certain form for the funeral ceremonies of each departed Brother; and to us it appears a matter of no light moment—but, on the contrary, one of imperative duty—that, whenever it is possible, the order of that Ritual should be complied with. That every Mason, however humble his position or unknown his name, provided he had *through life* been true to his vows and the principles of our Order, should *in death* receive from his Brethren a Brother's meed of mourning and respect. There is no want of charity in distinctly stating that only for him who has thus been a *true Mason* in life, can this honor be justly claimed or expected. The instances happily are few, but yet they do occasionally arise, in which those initiated into our honorable craft have proved false, in character and conduct, to all those high and virtuous principles which it is the essential object of Masonry to maintain. If, by such deviation from his vows, he, who was once a Brother, has incurred the penalty of *expulsion*, he has lost all claim to the funeral honors awarded to the *true Mason*. And yet, we have learned with deep regret that a case has not long since occurred in a neighboring State, in which this wise and wholesome rule has been entirely and flagrantly disregarded, even the highest Masonic honors having been paid to the memory of one, who, at the time of his death, was under the sentence of expulsion, and whose whole life had reflected disgrace, instead of dignity, upon our Brotherhood ! We feel bound to protest in the most earnest terms against such a misuse and degradation of Masonic honors as this. However it may have originated in a feeling of generous charity towards the dead, it is no less a violation of the fundamental principles of Masonry, and is calculated to inflict great injury upon our Order in the eyes of the uninitiated; while even among ourselves, one of the greatest incentives to perseverance in the path of duty and of fidelity to Masonic obligations is removed, when the violator of those obligations is thus seen by his Brethren to be honored on a par with the most faithful observer of them. This, we know, is an extreme and extraordinary case, such as, we trust and hope, may never occur again.

But there is another species of *indiscriminate* conferring of the *highest* funeral honors of very frequent occurrence, and against which, though of course in a less urgent tone, we must also protest. Let every true Mason, we repeat, receive at the hands of his Brethren the regular tribute of funeral respect laid down by our Ritual, but, as has ever been the case in the history of the human race, let *high* and *extraordinary honors* be reserved for such Masons as have, like the Heroes of Ancient Greece, or the Fathers of American Freedom, distinguished themselves in life *preeminently* above their fellows in the practical virtues of Masonry;—for those who, by truth, virtue, honor and honesty, and, above all, by that true charity and generosity of heart, which is the brightest jewel in the Masonic crown, have (in the words of the Grecian orator) 'erected for themselves an enduring monument in every heart, in every land, forever !'

OXFORD LODGE.

A NEW Lodge under this name was constituted by the Grand Lodge on Friday, Oct. 5th, at the pleasant town of Oxford, on the line of the Norwich and Worcester railroad. The Grand Master with a delegation of Grand Officers was present and performed the ceremonies. The installation service took place in the church of the village in the evening, and was performed by the Junior Grand Warden, in the presence of a large assemblage of ladies and citizens; at the conclusion of which appropriate addresses were made by the Grand Master and others.

DEATH OF REV. PAUL DEAN.

AGAIN we are called upon to place on record the death of one of our most aged and venerated Brethren,—one with whom we have been officially and intimately associated for a third of a century,—one whom we had learned to love for the goodness of his heart and the purity of his character; and to whom we have long been accustomed to point as a fit exemplar of the truth and fidelity of the true Mason.

The Rev. PAUL DEAN died of paralysis at his residence in Framingham, on the first day of October last, in the 77th year of his age,—and was buried from the residence of his son-in-law in Boston, on the third day of the same month. His death was so sudden, and the notice of his burial so short, that but comparatively very few of his Masonic Brethren were in attendance, or even knew of his decease, until after the funeral had taken place. Had proper notice been given hundreds would have gladly availed themselves of the sad occasion, to pay their last respects to his remains, and to manifest their warm affection for his memory and his worth. A few, however, were there, and among them the Grand Master and other members of the Grand Lodge, to mingle their sympathies with those of the more immediate friends of the family, and to soothe by their presence the deep grief of the widow and the sorrow of the children.

Brother Dean was born in Barnard, Windsor Co., Vt., on the 28th March, 1783, where he passed his youth in agricultural labors, in attending school, in academic and biblical studies, and in school teaching. In 1806, he entered upon the duties of the Christian ministry at Montpelier, Vt.; from thence, in 1810, he removed to New Hartford, N. Y., and in 1813, he came to reside in Boston. He was for many years the pastor of the first Universalist Church in Boston, and, subsequently, was settled over the Bulfinch street church, where he officiated until by reason of his age and infirmities he was compelled to relinquish his pastorship for a less laborious and responsible field. Of late years he has resided principally at Framingham, employing his time in study, the cultivation of a small garden, and making himself generally useful, as occasion offered. He early became a life-member of the American Bible Society, and also of the American Colonization Society.

As a Mason his record is full and well made up. He was initiated in Centre Lodge, at Rutland, Vt., during the winter of 1805, and received the degrees of the Chapter at New Hartford, N. Y., in 1811. The degrees of Royal and Select Master, of the Encampment, and of the Ancient and Accepted Rite to the 33d inclusive, were conferred upon him in Boston. He was admitted to honorary membership in Columbian Lodge, Boston, and officiated as Chaplain of that body from 1817 to 1836, inclusive. He was also Chaplain of the Grand Lodge for several years; Dist. Deputy Grand Master for the 1st District for three years from 1831; Deputy Grand Master in 1815–16–17; and Grand Master in 1838–9–40. He was a member of St. Paul's Chapter, over which he presided as H. P. for some years. He has also filled the offices of G. H. P. of the Grand Chapter of this State, and of the G. G. C. of the United States; Prelate of the G. G. Encampment; and President of the Convention of of H. P. of Massachusetts. And in all these various stations he acquitted himself with honor and to the entire acceptance of his Brethren. He was a true Mason—ever firm, consistent and faithful, in all places, and under all circumstances. And although his day of activity had measurably passed, he did not wholly cease from his Masonic labors while life lasted. Only about three weeks before his death he was in convention with his Brethren in this city, manifesting as much interest and zeal in the cause as in his more youthful days. As few Brethren among us have filled a larger place in the Masonic heart and affections, so few remain whose departure will be more sensibly felt by the older members of the Fraternity, to whom his usefulness was best known, and by whom his many excellent qualities were, therefore, best appreciated.

CERTIFICATES.

According to the London Freemasons' Magazine, *Certificates* were first ordered by the Grand Lodge to be *sealed,* and signed by the Grand Secretary, and a fee of five shillings to be paid for each so signed and sealed, on and after July 24th, 1755; so that *sealed* Certificates have been in use one hundred and five years. But the Grand Lodge of England as early as 1663, enacted a regulation that "no person, who shall be accepted a Freemason, shall be admitted into any Lodge, *until he has brought a Certificate of the* TIME *and* PLACE of his acceptation, from the Master of the limit where he was made, and the Lodge kept." It would seem, therefore, that Certificates have been in existence, and the Masters of Lodges have been authorized to demand them as evidence of regular initiation, for two hundred years. The general rule in this country and in Europe, is concisely stated by the Dep. Grand Master of the Grand Lodge of Ireland, in an address recently delivered by him at Dublin, in the following words—"The Master has a right to demand all the evidence of a visitor's right to admission—*the production of his Certificate*—the proof of his being what he asserts himself to be, and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, *that the admission of a visitor is not a matter of right.*"

PRESENTATION OF A BIBLE.

In noticing last month the establishment of the new Lodge at Tisbury, we briefly referred to the presentation to the Lodge of a very beautiful copy of the Bible, by R. W. Brother Wm. D. Coolidge, J. G. Warden, in behalf of himself and seven other Brethren and friends. The addresses made on the occasion we find published in the Vineyard Gazette, and with pleasure transfer them to our pages, as follows:—

"*Worshipful Master,*—It will be remembered by you, that a few weeks since, a party of gentlemen from Boston, seeking health and pleasure, found here a safe harbor for their yacht, and a most genial reception for themselves, from their Brethren of this place. Your cordial greetings and kindness on that occasion met with a ready response in the hearts of all of that company of eight, seven of whom were Brethren of the Masonic fraternity of Boston. Impressed with a sense of the great value of our institution, and feeling as we should a deep interest in the welfare and prosperity of the new Lodge about to be established here, on our return it was resolved that we would testify that interest in you, by the presentation of that great light in Masonry which is the rule and guide of our lives, the Holy Bible: and I now, sir, in the name and in behalf of the gentlemen who have united in this gift, and whose names you will find inscribed upon one of its pages, present you this beautiful edition of the Bible, asking for it a place upon your altar. And may those who look upon it, and all who may hereafter place their hands upon it, be guided by its precepts, strengthened by its promises, and brought at last, by obeying those precepts and trusting in those promises, to the rewards of the faithful in the Celestial Lodge above, where the Supreme Architect of the Universe presides forever.

As you look out upon your beautiful harbor, with her arms extended as if to invite the tempest-tost mariner to a safe and peaceful anchorage, may it be to you as you daily look upon this beautiful scene, a daily lesson to open your arms and your hearts to receive and comfort the way-worn Brother, and to afford him the safety and assistance he may need, so that he may go on his way rejoicing. And may you be assured of that promise from the Great Master that 'as ye have done it unto one of the least of my brethren, ye have done it unto me.'"

The Worshipful Master on receiving the Bible, placed it into the hands of the Chaplain, Rev. L. D. Davis, who responded as follows:—

"In behalf of the Master, Wardens, and Brethren of Martha's Vineyard Lodge, I accept this book and return the thanks of those receiving it. You will allow me to say that in welcoming you and your associates to the hospitalities of Masonry in this place, on the occasion to which you refer, our Brethren are conscious of having done no more than a simple duty. If they conferred a pleasure on you, they received a pleasure as well; and it may be doubted whether they or you are the debtors. But, leaving for the present this question unsettled, you will believe me when I say that the offering now made in the presentation of this Bible, is received with unfeigned satisfaction. Nothing could be more appropriate to the circumstances connected with this occasion. We were taught in taking the first step in Masonry that the Bible was one of the great lights of the institution, and that it was to be in our Masonic, as in our daily walk, the rule and guide for our faith and practice. And as we have proceeded, we have found that the Order itself was based upon the lessons in history and morality which are herein contained. We have never met but with its open page before us; and sir, this beautiful copy shall henceforth lie upon that altar in testimony of our allegiance to the God who inspired its promises, and of our regard to the Brethren who have placed it into our hands.

"And, sir, I trust this incident may be, in a measure at least, emblematic of that which is to come:—that when the voyage of life is ended, you and your companions may find safe anchorage in the harbor of rest where storms never blow and tempests never rage. There, we are assured, all who heed the sayings of this holy book, shall be gathered in unbroken assembly and enjoy uninterrupted communion. If faithful to its counsels, we shall soon be *raised* from the humble position of craftsmen on earth to become master workmen in the temple of the skies. May you who give, and we who receive, be *exalted* in that auspicious day to the sublime honors of our great Master on high.

"Again we ask you to accept our thanks for this token of friendship. And should you, or any of your company find it convenient to meet with us here again, we shall be glad to welcome you as Brethren, bound with us by the mystic ties of our ancient and honorable Order. It is to be hoped that we shall be allowed that privilege, at least occasionally, during the time to come."

The names of the gentlemen associated with Bro. Coolidge in the presentation are—Isaac Cary, John M. Clark, Otis Rich, Wm. R. Jones, John T. Gardner, John Seaver, J. P. Bradlee.

OFFICERS OF THE LODGE.

Joseph T. James, W. M.; Benj. Clough, S. W.; Henry Bradlee, J. W.; John Pierce, Treas.; Alex. W. Smith, Sec'y.; Jared W. Crowell, S. D.; J. Whelden Holmes, J. D.; William Leach, S. S.; Perez Horton, J. S.; James B. Robinson, Marshal; Henry W. Beetle, Tyler.

POLITICAL FREEMASONRY.*

UNDER the above title, which every Brother will acknowledge to be a misnomer, inasmuch as politics and Freemasonry have nothing in common, a very clever paper, suggested by Alexander Dumas' "Autobiography of Garibaldi," appeared in last week's issue of the *Manchester Review*, and without endorsing any of its contents or correcting its manifest errors, we have reprinted it because we believe that our Craft should see "itself as others see us," and not sit blindly down, knowing that Freemasonry means no harm to Governments, but actually inculcates obedience and respect to all lawfully constituted authority, whilst such curious speculations as those of M. Alexander Dumas are circulated in one of our great cities as pictures of Freemasonry, although it be the Freemasonry of the Continent and by-gone times. Such being part of our mission, we beg our readers' attention to the article in question, of which we have not omitted a single word. Comment from us would be superfluous:—

"POLITICAL FREEMASONRY.

"At the commencement of the present century, when France and England were looking across the Channel at each other in a very unfriendly mood, and when Charles James Fox, as the leader of the 'Advanced Liberalism' of those days, was using all his eloquence to persuade the House of Commons to place the most implicit reliance on the good faith of France, although he had been one of the most virulent opponents of the French Commercial Treaty, a brisk controversy was kept up in the periodical literature and newspapers regarding what share Freemasonry had had in promoting the French Revolution. According to the Abbe Barruel, whose book on the Jacobin Conspiracy created a great sensation, the political secret of Freemasonry was 'Liberty, Equality, and Fraternity;' but that was not communicated to the ordinary members. Among English Masons only a small number of the whole were initiated. In Ireland and France the proportions were much larger. In the latter country, five out of every six Freemasons were members of the inner circle, and the Duke of Orleans was Grand Master.

"The first article in the first number of the *Edinburgh Review*, published in October, 1802, cosnisted of a notice of a work on this much vexed question, by J. J. Mounier, 'De L'Influence attributée aux Philosophes, aux Francs-Maçons, et aux Illumés, sur la Revolution de France.' Mounier was the antagonist of Mirabeau, and the popular President of the first National Assembly. His object was to show that the revolution in France was brought about, neither directly by the combination and conspiracy of the Freemasons, nor indirectly by the writings of Rousseau, Voltaire, and their associates. As for the alleged connection of the German Illuminati and the French Jacobins, Mounier showed that the doctrines of the two sects were essentially distinct. The Jacobins preached openly the sacred right of insurrection, and plumed themselves, like certain pamphleteering diplomatists of the present day, on being able to regenerate a kingdom in a single year. The German Illuminati, on the other hand, were mere speculative dreamers, who taught the philosophical doctrine of the Rights of Man, as originating in the essential individuality of the individual. From the reviewer's summing up, he does not seem to have formed a very decided opinion on the matter. The object which the Illuminati had in view 'was probably, in its own nature, unattainable; and they would have perished by their internal dissensions before they could have given any disturbance to the community.' At the same time, he admitted that 'their constitution was a system of manifest usurpation; and that, independently of the doctrines they taught, their secret association, alone, made them a proper object of reprobation.'

"The subject of political Freemasonry has lately begun to excite a good deal of attention, from the fact that the Emperor of the French is a member of the Italian Order of the Carbonari, which had so much to do with the Revolution. The following particulars relating to Freemasonry and the Carbonari, from Dumas' preface to his 'Life of Garibaldi,' are noteworthy as a sign of the times:—

"In 1820, Carbonarism had begun to spread throughout Italy. In a former work of mine, entitled 'Joseph Balsamo,' which, although but a romance, contains in it much of reality, will be found a sketch of the history of the 'Illuminati,' and of Freemasonry. These two powerful antagonists to despotic royalty, whose device was the three initial letters 'L. P. D.,' *i. e.*, *Lilia Pedibus Distruc*, played a part of some importance in that French Revolution. Almost all the Jacobins, and a large proportion of the Cordeliers, were Freemasons, while Philip Egalite held the high office of 'Grand Orient' in the Craft.

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*From the London Freemasons' Magazine.

"'Napoleon affected to take Freemasonry under his protection; but under this pretence he managed to divert it from its proper aim: in short, he bent it to his own purposes, and turned it into an instrument of despotism. It was not the first time that chains had been forged from sword-blades. Joseph Bonaparte was a Grand Master of the Order; Cambaceres, Grand Assistant-Master; and Murat, second Grand Assistant-Master. The Empress Josephine being at Strasburg, in 1805, presided at the festival of the adoption of the Free Knights of Paris; and about this time Eugene de Beauharnais was elected 'Venerable' of the Lodge of St. Eugene of Paris. When he was afterwards in Italy as Viceroy, the 'Grand Orient' of Milan named him 'Master and Sovereign Commander of the Supreme Council of the 33d degree; the greatest honor attainable under the statutes of the Order.

"'Bernadotte also was a Mason; his son, Prince Oscar, was Grand Master of the Swedish Lodge; moreover, in the different Lodges of Paris were successively initiated, Alexander, Duke of Wurtemberg; Prince Bernard of Saxe-Weimar; and even the Persian Ambassador, Askeri Khan; the President of the Senate, Count de Lacépède, presided as 'Grand Orient of France,' having for his officers of honor Generals Kellermann, Massena, and Soult. Princes, ministers, marshals, officers, magistrates, all, indeed, who were remarkable from their glorious career, or eminent from their position, were ambitious of being admitted as Brethren. Women even wished to have their Lodges: this notion was adopted by Mesdames de Calignan, de Girardin, de Narbonne, and many other ladies of great houses; but one only amongst them was actually received into the Craft, and she, not as 'sister,' but as a 'Brother.' That was no other than the famous Xaintrailles, to whom the First Consul had given the brevet of a *chef d'escadron* (major of cavalry).

"'But it was not in France alone that Freemasonry flourished at that period. The King of Sweden, in 1811, instituted the civil order of Masonry. Frederick William III., King of Prussia, had, towards the end of the month of July, in the year 1800, sanctioned by edict the constitution of the Grand Lodge of Berlin. The Prince of Wales continued to preside over the Order in England until he became Regent in 1813. And in the month of February of the year 1814, the King of Holland, Frederick William, declared himself protector of the Order, and permitted the Prince Royal, his son, to accept the title of 'Honorary Venerable' of the Lodge of William Frederick of Amsterdam.

"'At the return of the Bourbons to France, Marshal Bournonville, begged Louis XVIII., to place the Fraternity under the protection of a member of his family; but Louis, whose memory was tenacious, had not forgotten the active part which Masonry had taken in the catastrophe of 1793; so he refused compliance with the request, by stating that he never would allow a member of his family to form part of any secret society whatever.

"'In Italy, Masonry fell to the ground together with French domination; but in its place, after a time, Carbonarism began to appear, and this association seemed to have taken up the performance of the task which Masonry had abandoned—that of furthering the cause of political emancipation.

"'Two other sects took the same direction, viz., that of 'The Catholic Apostolic, and Roman Congregation;' and that of 'The Consistorial Society.'

"'The members of the Congregation wore as a badge of recognition a cord of straw-colored silk with five knots. Its members, in the inferior degrees, professed nothing but acts of piety and benevolence; as to the secrets of the sect—known only to the higher degrees—they were not allowed to be uttered where there were more than two present; all conference ceasing on the appearance of a third person. The pass word of the Congregationalists was Eleuteria, signifying *Liberty;* the secret word was Ode, that is to say, *Independence.*

"'This sect, which originated in France among the néo-catholics, and included among its members several of our best and most stedfast Republicans, had crossed the Alps, passed into Piedmont, and thence into Lombardy; there it obtained but few proselytes, and was soon rooted out by Austrian emissaries, who contrived to lay their hands at Genoa on the diplomas granted to the various members on their initiation, as well as the statutes, and a key to the secret signs of recognition.

"'The 'Consistorial Society' directed its efforts chiefly against Austria; at its head figured those princes of Italy who were unconnected with the house of Hapsburgh, and its President was Cardinal Gonsalvi; the only prince of Austrian connection who was not excluded from it, was the Duke of Modena. Thence ensued, when the existence of this league was publicly known, the terrible persecution of the patriots by this prince; he had to earn forgiveness from Austria for his desertion of her, and nothing less than the blood of Menotti, his associate in the conspiracy, sufficed to make his peace with that Power.

"'The Consistorialists aimed at wresting from Francis II. all his Italian dominions, in order to share them among themselves. The Pope, besides his own territory of Rome and the Romagna, was to have possession of Tuskany for his share; the Isle of Elba and the Marches were to be bestowed on the King of Naples; Parma, Placentia, and a part of Lombardy, with the title of king, on the Duke of Modena; Massa, Carrara, and Lucca, were to be given to the King of Sardinia; and lastly, the Emperor Alexander, who, from his aversion to Austria, favored these secret designs, was to have either Ancona, Civita Vecchia, or Genoa, as a Russian foothold in the Mediterranean.

"Thus, without consulting national feelings, or the natural territorial limits of different States, this league coolly resolved on sharing souls among themselves, as Arabs do with a captured flock after a *razzia*, and that right which belongs to the humblest creature upon the soil of Europe—to choose his own master, and to take service only where it suits him—that right was to be refused to national communities.

"'Fortunately, one only of all these projects—that which was undertaken by the Carbonari, and one that was not irreconcilable with divine precepts, had a fair chance of being accomplished.

"'Carbonarism had made its way to, and was thriving vigorously in the Romagna; it had united itself to the sect of the Guelphs, the central point of which was at Ancona, and it looked for support to Bonapartism.

"'Lucien Bonaparte was raised to the degree of 'Grand Light;' and, in its secret meetings, resolutions were passed, declaring the necessity that existed for wresting power from the hands of the priests; the name of Brutus was invoked, and the associates went to work to prepare the minds of thinking men for a republic.

"'In the night of the 24th of June, 1819, the movement thus prepared broke out; but it came to the fatal issue so common to first attempts of this kind. Every new faith, religious or political, which is to have apostles and zealous disciples, first requires martyrs. Five Carbonari were shot, and others condemned for life to the galleys; while some, deemed less guilty, were sentenced to ten years' imprisonment in a fortress.

"'After this catastrophe, the sect, having learned prudence, changed its name, and took that of the 'Latin Society.'

"'At this very time the association was spreading its doctrines in Lombardy, and extending its ramifications into the other States of Italy. In the midst of a ball given at Rovigo by Count Porgia, the Austrian Government caused several persons to be arrested, and on the following day declared every one who should be affiliated to Carbonarism, as guilty of high treason. But the place where the movement was most active, and made the greatest progress, was Naples. Coletta affirms in his history that the members of the society in that kingdom amounted to the enormous number of six hundred and fortytwo thousand; and, according to a document in the Aulic Chancery, that number is even below the mark. The number of the Carbonari, says this paper, amounts to more than eight hundred thousand in the kingdom of the Two Sicilies, and neither the efforts of the police, nor any other vigilance, can check its unceasing growth; it would therefore be useless to expect to extirpate it altogether.

"'During the progress of this movement at Naples, political discontent was spreading in Spain, where Riego, another martyr—who left behind him a death-song which has since become a chant of victory—raised, in January, 1820, the banner of liberty. So great was his success, in the first instance, that Ferdinand VII. issued a decree declaring that, as the will of the people had so decidedly manifested itself, he (the king) had resolved to swear to the Constitution originally proclaimed by the Cortes in 1812; his consent to which had been hitherto refused.'

Dumas then proceeds to show how rapidly Carbonarism had succeeded in overthrowing old governments and setting up new ones in their stead: thus vindicating its claim to be considered as the rightful heir of the political Freemasons of the first French Revolution era.

"'This is the result which Carbonarism had obtained five years after its establishment in Italy: first, the recognition of a Constitution in Spain; next, a Constitution at Naples; and, finally, the proclamation of a Constitution in Piedmont."

M. Dumas does not bring his sketch of the history of political Freemasonry down to the present day, as that would have brought him upon very dangerous ground. Had he done so we might, perhaps, have had some light thrown upon the strange mystery by which the crime of Orsini, on the 14th of Jan., 1858, was linked with the liberation of Italy. Looking back, through the strange series of events which have so hurriedly followed each other since that event, who can help attributing the present state of affairs in Italy to the unfortunate conspirator rather than to the French Emperor who so narrowly escaped being his victim.

In connection with that event, a singular interest must now be awakened in the minds of the Italian Carbonari, when they turn to the file of the *Moniteur*, and read the last dying testimony of Orsini, addressed to Louis Napoleon, in which the devoted partisan, within sight of death, thus earnestly besought the Emperor to restore independence to Italy:—

"'To Napoleon III., Emperor of the French.

"'The depositions which I have made against myself in the course of the political proceedings which have been instituted on the occasion of the attempt of the 14th January, are sufficient to send me to the scaffold, and I shall submit to my fate without asking for pardon, both because I will not humiliate myself before him who has destroyed the reviving liberty of my unhappy country, and because, in the situation in which I am now placed, death for me will be a relief.

"'Being near the close of my career, I wish, however, to make a last effort to assist Italy, whose independence has hitherto made me pass through so many perils, and submit to so many sacrifices. She was the constant object of all my affections, and it is that idea which I wish to set forth in the words to which I address to your Majesty.

"'In order to maintain the balance of power in Europe, it is necessary to render Italy independent, or to loosen the chains by which Austria holds her in bondage. Shall I ask that for her deliverance the blood of Frenchmen shall be shed for the Italians? No, I do not go so far as that. Italy demands that France shall not allow Germany to support Austria in the struggles in which she may, perhaps, be soon engaged. This is precisely what your Majesty may do, if you are so inclined; on your will, therefore, depends the welfare or the misfortune of my country, the life or death of a nation to which Europe is, in a great measure, indebted for her civilization.

"'Such is the prayer which from my cell I dare to address to your Majesty, not despairing but that my feeble voice may be heard. I beseech your Majesty to restore to Italy the independence which her children lost in 1849, through the very fault of the French. Let your Majesty call to mind that the Italians, among whom was my father, joyfully shed their blood for Napoleon the Great, wherever he pleased to lead them; that they were faithful to him until his fall; and that as long as Italy shall not be independent, the tranquility of Europe and that of your Majesty will only be vain illusions.

"'May your Majesty not reject the last prayer of a patriot on the steps of the scaffold. May you deliver my country, and the blessings of twentyfive millions of citizens will follow you to posterity.

"'Prison of Mazas, 11th February, 1858.

"'FELICE ORSINI.'

There can be no doubt that Louis Napoleon took this appeal seriously to heart. It is a great mistake to suppose, as some of his critics seem to do, that he always acts from calculation. In more than one instance it has been evident that he acts from the blind impulse of fear.

In that fact lies the great danger to which everybody's eyes are now opened throughout Europe, except those of that mischievous body of politicians who call themselves the Peace party.

ORANGE LODGE.

THE Grand Lodge of this State by its officers constituted a new Lodge at Orange, Franklin county, on Thursday evening, Sept. 27th, last, under the name of Orange Lodge, of which W. B. Sawin is the Master. The hall of the new Lodge was dedicated on the same evening, and its officers installed. The consecration ceremonies were performed by Dr. J. V. C. Smith, Deputy Grand Master, and the installation services by Wm. D. Coolidge, J. G. Warden, assisted by other officers of the Grand Lodge. The occasion was one of peculiar interest in the town, and as the installation services were public, a very large audience of ladies and gentlemen were present.

LODGE JURISDICTION.

The question as to the manner of determining the jurisdiction of Lodges when, in view of the method of communication, the one geographically farthest off, is for all purposes of convenience, actually the nearest to the residence of the candidate, was recently before the Grand Lodge of New York and referred to a committee, who subsequently reported as follows:—

> "The point is as to the mode of determining the jurisdiction, when that question arises; whether by a geographical line or by the nearest traveled route, from the residence of the applicant to the Lodge of which he proposes to become a member. Strong reasons may be urged in favor of each of the modes. Instances may arise when, if the question is determined geographically, the candidate will be subject to inconvenience. Yet your committee are of the opinion that, in a large majority of cases, it will be better to confine the subordinate Lodges to territory defined by fixed and permanent limits."

This report was adopted by the Grand Lodge, and the rule in that jurisdiction therefore is, that the candidate shall apply and be initiated, if at all, in the Lodge *geographically* nearest his residence, regardless of he question of convenience; and perhaps this is the safest, and, in its operation, will probably prove the most satisfactory rule that can be adopted on the subject.

THE PRINCE OF WALES AND THE FREEMASONS OF CANADA.*

Fertile as the last two months have been in topics of interest to newspaper readers, we question if any have engrossed such universal attention as the progress of the Prince of Wales through the American provinces of the British empire. Whatever class an English journal may circulate among—whether it appeals to the aristocratic "circles" or the humble supporters of a penny weekly—whether it be devoted to political quidnuncs or commercial travellers—be either snarlingly cynical, or gushingly sentimental—administer to the literary wants of men about town or evangelical old ladies—whatever ingredient in the hotchpotch of modern society it represents—from the *Thunderer* down to the *Little Peddlington Gazette*—all have found it necessary to satisfy the cravings of their readers, with an abstract, though by no means brief chronicle, of the doings of the heir of England. The popularity which his royal mother has achieved during a long reign, by her affectionate sympathy with the welfare and progress of her people—his father's practical good sense—and his own youth, high prospects, and good looks, are sufficient reasons for his becoming the hero of the hour; and on this side the Atlantic we feel that our American fellow-subjects are only reciprocating our own feelings by the enthusiastic warmth with which his royal highness has been greeted.

Unmixed success, however, rarely attends upon any human undertaking; and from the common lot even princes cannot hope to be exempt. Envious fate has contrived sundry ruts in the path of the triumphal car of the fortunate youth, and some jolts have been perceptible. It is true these have been of the most burlesque description; and however they might have affected the illustrious person who last held the title of Prince of Wales, we doubt whether the present holder of that dignity has had other than his risible faculties excited by their occurrence. The most disagreeable part of the story is that the distinguished individual who fills the part of Mentor to our young Telemachus has felt it necessary to administer rebuke where it was certainly justly incurred. These matters will no doubt soon blow over; and if remembered at all in connexion with the Prince's visit, will only serve hereafter as subjects of merriment, at the expense of the offending parties.

In noticing this subject we regret to have to reprobate the course pursued by a high dignitary of our ancient Order in Canada, on a recent public occasion, which we must take leave to characterize as neither judicious nor dignified. In the columns of the Toronto *Globe* we find the following observations under the head of "The Masons and the Government":—

> "A very unpleasant *contretemps* occurred at Ottawa, in connection with the laying of the corner-stone of the Parliament buildings. The members of the Masonic Order were regularly summoned by their Grand Master,* Deputy Receiver General Harington, to meet at the new seat of government to take part in the ceremonies, and they assembled to the number, it is said, of 600. They were then informed that, though they were welcome to appear in their regalia, they would not be permitted to take part in the ceremonies. The restriction roused the indignation of the Grand Master, and he intimated that, if the Masons were not allowed to perform their usual duties, they would not appear at all. So said, so done: Dr. Adamson led the devotional exercises, the clerk of the works applied the plumb, the engineer of the public works tested the level, and the Prince did the rest. Afterwards, it is said, that lunch tickets for the Masons were sent to Mr. Harington and were returned. The Commissioner of Public Works is reported to have threatened Mr. Harington with the loss of his situation; and that exceedingly spirited individual is said to have told his superior that his commission was ready when the Government asked for it; he would stand by the Craft.
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> "The reason for the refusal of the Masons' services may be made a matter of dispute, but we apprehend that there can be no real difficulty in ascertaining it. The Prince's father is a Mason, his grandfather and granduncle were Grand Masters, and it is not supposed that there could have been any objection on the part of the Prince, or his suite, to the Masonic ceremonies. It was alleged that the Masonic Order, being a secret one, was placed in the same category as the Orange Society, but the Governor could hardly be so sweeping in his opposition to secret societies, or he would never have sent the Prince to the Ursulines, which is about as secret a society as was ever got together. The real reason we apprehend to be that the Roman Catholic Church permits none of her sons to be Masons, and, as a

No!

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*From the London Freemasons' Magazine, Sept. 29.

*We were not quite correct in our remarks last month, in supposing the claim to lay the corner-stone, as a Masonic right, to have emanated from the Lodges at Ottawa. It seems to have been a movement of the Grand Master.—*Editor Magazine.*

matter of course, must have objected to the connection of the Order with a ceremony in which Catholics were to take part. Whatever disputes there may be about the cause of refusal, all agree that the Masons should not have been brought to Ottawa unless they were to be allowed to take part in the ceremonies. Nothing could be more ill-judged than such a proceeding, and we would like to know who is the responsible party. Did the English members of the Cabinet invite the Masons, and did Mr. Cartier interfere and knock the whole arrangement on the head? Let us have the facts. Six hundred gentlemen should not be taken from their homes for nothing, without some explanation being given."

Whatever we may think of the tone assumed by the Canadian journalist, we take it for granted that his facts are correct; and such being the case, we must repeat, that what appears to him "exceedingly spirited" conduct on the part of Bro. Harington, seems to us injudicious and undignified, and as evincing much more a splenetic sense of his own slighted personal importance than the respect due to his sovereign's eldest son and representative. Let us consider what this great public occasion was, and who were most fitted to take the prominent position there. Surely the foundation of the building which is to be devoted to the representatives of the country could not be more appropriately inaugurated than by the future ruler of the nation. And since it has been during the reign of Victoria that the Canadas achieved their present proud position in the scale of nations—since under her benignant sway a policy of conciliation and of fostering care has marked the conduct of the imperial government—and the Canadians in liberty, in progress, and in commerce, have far outstripped all other colonies of Britain—who more fitting to receive every particle of the honors of such a day than the eldest son of that beloved monarch? What does Bro. Harington think would have been the feeling expressed by the Queen's other loyal subjects then present, had the Prince of Wales stood aside to make room for a "Deputy Receiver-General"—albeit, Grand Master of Canadian Masons. The invitation issued to the Brethren was a mark of respect to them as citizens and gentlemen, and totally unconnected with their peculiar organization or tenets; they were simply recognized as a worthy and estimable assemblage of individuals partaking somewhat of the nature of a corporate body. It was not thought necessary by the government to make of this a Masonic ceremony; and as a loyal subject, Bro. Harington should have been satisfied with their decision. Indeed, he should have recollected that there was another Mason present—possibly as distinguished as himself—no less than the Duke of Newcastle, a Provincial Grand Master, ruling over an important section of the English Craft, of which Bro. Harington was, until very recently, himself a member, and that no Mason should ever forget that in that character he is not to forget his position as a gentleman.

Sorry we are to criticise thus unfavorably any proceedings of a ruler among us; but we cannot but feel that the behavior of our M. W. Brother on this occasion was not calculated to add weight to his authority or his popularity; we question much whether the brethren were inclined to thank him for the steps he took to assert (as he doubtless thought) their dignity as well as his own. The returning of the tickets for the entertainment we think must be an exaggeration, as that would have been an act of churlishness, amounting almost to insult. If the tickets were sent by the authorities, the Grand Master surely might have allowed the Brethren to exercise their own discretion as to making use of them.

And now we beg leave to correct our Canadian contemporary in a few misstatements, or rather misconceptions with regard to Masonic matters. In the first place the Prince of Wales's father is not a Mason; his uncle, the Grand Duke of Coburg, is a distinguished Brother—and we hope soon to number the Heir Apparent amongst us; unless, indeed, the hotheaded proceedings of Brother Masons should cause him to reconsider a determination which is said to be already formed. In the next place, Freemasonry is not placed by the British law in the category of secret societies—on the contrary, it is especially acknowledged by statute. And in third place, whatever power the Romish Church may exercise abroad, it is certain that a large number of her sons in the British dominions are members of our Craft; a fact which is perfectly well known to her priests and dignitaries, without appearing to occasion them much alarm.

SUSPENSION AND STRIKING FROM ROLL.

Some of our Lodges and Brethren do not appear to understand the difference between *suspending* for non-payment of dues, and *dropping from the roll* for the same cause. To us, the difference is great, indeed, though the means taken to accomplish the one or the other ought to be the same; for we hold that no Mason can be suspended from the privileges of Masonry, or stricken from the roll, except upon conviction, after trial; and that striking his name from the roll of members of the Lodge, under a by law, whilst it does not affect a Brother's standing in the Fraternity, nor debar him from any privileges of Masonry, except that of *membership* in the particular Lodge, ought to be after trial only. Indeed, in a case, not a year old, the Grand Master of Louisiana thus decided, and that decision has met the approval of our most enlightened jurists. Suspension from the rights and privileges of Masonry is next to the severest penalty in the catalogue of Masonic punishments. It is, in fact, a Masonic imprisonment, or deprivation of rights guaranteed to every Mason on his first admission to the Order, and of which he was only to be deprived after a fair trial and impartial judgment by his fellows. The suspension of a Mason, by the mere operation of his Lodge, without any opportunity having been given him to explain or defend his conduct,—to offer reasons why the law should not be enforced in his case, or to prove that he has not violated its provisions,—would, under any other circumstances, and in relation to any other offence, be at once admitted everywhere to be a most manifest violation of all Masonic law and equity. If, then, it be admitted, as we have no doubt it will, that suspension cannot be inflicted without a trial, and that simply, because it is a punishment, and because punishment should always follow, and not precede conviction; then to strike the name of a member from the roll of his Lodge, would be equally as illegal, unless he was called upon to show cause why it should not be done. The one principle is strictly analogus to the other. If you cannot suspend without trial, neither can you strike from the roll without trial. This striking the name from the roll of a Lodge is altogether a modern practice, taking its rise since the modern organization of permanent Lodges. In ancient times, Lodges were temporary organizations of Masons for special and limited purposes. Preston informs us, that originally "a sufficient number of Masons met together within a certain district, with the consent of the Sheriff or Chief Magistrate of the place, were empowered to make Masons, and practice the rights of Masonry without warrant of Constitution." Then, of course, there being no permanent organization, there were no permanent members, and consequently no payment of arrears, and no striking from the roll. It was only after 1717, that all those things were introduced, and as Lodges pay some contribution to the Grand Lodge for each of their members, it is evident that a member who refuses or neglects to support the general Lodge fund, will become pecuniarily onerous to the Lodge. Still, the non-payment of dues is only a violation of a special voluntary obligation to a particular Lodge, and not to the Fraternity at large. The punishment, therefore, inflicted (if it is to be considered at all as a punishment) is only a particular, and not a general one, affecting his relations with the whole Order. When, then, his name is stricken from the roll, it should only be after an opportunity has been afforded of defence, that is, after a fair trial, precisely as in the case of suspension, which is a punishment, not particular, but general in its effects.—*Canadian Freemason.*

VISIT OF THE PRINCE OF WALES TO BUNKER HILL.

The Prince of Wales and his suit visited Bunker Hill on the 12th October, at the invitation of the President of the Bunker Hill Monument Association, Bro. G. Washington Warren, by whom they were suitably received. "The party," says the Aurora, "then walked to the entrance of the monument and examined the interior, looking up the cone to the top, and then the President explained to the Prince the history of the original Masonic Monument, a copy of which in marble, stands in the centre of the Obelisk, and turning to the Duke of Newcastle, who is Provincial Grand Master of Freemasons, Mr. Warren observed, "This may perhaps be specially interesting to your Grace as it relates to Masonry." The Prince not understanding what was said, desired the remark to be repeated, which being done, the Prince said with a smile, "Oh, yes, the Duke is a Freemason." He then passed round the monument, within the enclosure, observed the English and American flags at the top, and inquired the height of the structure. He then made a pleasant remark to President Warren, as to the object of erecting the structure, to which the President made an appropriate reply. The Prince cordially observed, "It is time these old matters were forgotten."

"His Honor Mayor Dana proposed to the royal party to make a further visit to the city, and to visit the Navy Yard, offering to send a message to Com. Hudson, that he might prepare for the reception. But the lateness of the hour, and many other matters remaining to be attended to, prevented their acceptance of the invitation.

"Before the party left the premises, President Warren stated to the Duke of Newcastle, that he had caused three copies of the Inauguration of the Statue of Warren to be suitably bound, one copy of which was intended for the Prince, one for Lord Lyons, and one for His Grace, as mementos of the visit of the royal party to Bunker Hill; and the Duke replied that he would be happy to receive and dispose of them as desired.

"This visit, though suddenly improvised and without the opportunity to make such preparations as would have been gladly desired, and been more generally participated in by our citizens, is a memorable one, and like the visit to the Tomb of Washington, will exemplify to the country the cordial feeling of amity, which happily exists between the government and people of our mother country and our own. *Esto perpetua.*"

TRUE MASONIC FRATERNITY.

The following song (written by Charles Tucker, author of Proverbial Philosophy) was sung by a member of the Sussex Lodge, at Blockville, C. W., at which several Brethren from Ogdensburg, N. Y., and other American Lodges were present:—

Ho, Brother, I'm a Britisher,
  A chip of "heart of oak,"
That wouldn't warp or swerve, or stir
  From what I thought or spoke.
And you, a blunt and honest man,
  Straightforward, kind and true—
I tell you, Brother Jonathan,
  That you're a Briton, too.

I know your heart an honest heart—
  I read your mind and will,
A greyhound ever on the start,
  To run for honor still.
And shrewd to scheme a likely plan,
  And stout to see it done—
I tell you, Brother Jonathan,
  That you and I are one.

"God save the Queen" delights you still,
  And "British Grenadiers,"
The good old strains your heart strings thrill,
  And catch you by the ears:
And we, Oh, hate us if you can,
  For we are proud of you—
We like you, Brother Jonathan,
  And "Yankee Doodle" too!

What more, I touch not holier things,
  A loftier strain to win,
Nor glance at prophets, priests, and kings,
  Or heavenly kith or kin—
As friend with friend, and man with man,
  O, let our hearts be thus—
As David's love to Jonathan,
  Be Jonathan's to us!

COMMITTEES ON FOREIGN CORRESPONDENCE.

The C. on F. C. of Pennsylvania has given with great force their disapproval of the prevailing practice of making extracts from the reports of similar committees. They say—

"Justice demands the expression of these views and they are cheerfully and frankly made. As to the necessity for so much elaboration of detail; or the benefits which may practically result from the general character of the annual reports of committees of foreign correspondence; or the utility which is to be experienced from this labor of these committees, we have neither the jurisdiction to question, nor are we the forum to decide. As one, however, of the Grand Lodges of the Craft, and on behalf of its sovereignty, and thus authorized repectfully to express an opinion on a subject of common interest to all bound in the bonds of our ancient Brotherhood, we are free to remark, that we cannot yield our consent to the existence of either such necessity, benefit or utility. The intent and purpose of a committee of correspondence is not to examine the proceedings of sister sovereign jurisdiction, which relate to their individual business: to except, cricise, condemn or oppose what relates exclusively to their domestic interests; to raise questions which are designated Masonic, in order thereby to elevate their position high enough to justify their almost universal consideration; or to invite controversy, by creating contrariety of views, and possibly excite discussion and differences on wholly unimportant points in order to give consequence to expressed opinions. This is not the purpose of such committees. It is foreign, entirely, to their true character. When questions do arise of importance to the Masonic world, when subjects are to be presented to the attention of the Craft universal, when official communications are necessary, when primary interests demand it, then it is both proper and orderly to have channels for such intercommunication among so many independent jurisdictions. The duties of committees of correspondence then begin. Their objects, and the exercise of their functions, are in harmony. The most valuable, beneficial and important results flow from the expression of their views, and opinions, and judgments, as well as their decisions and actions. Their utility is patent. The Craft acknowledges their necessity. Their character, as well as their conclusions, are thus dignified. The contempt, which familiarity with unimportant matters engenders, is avoided. Independent bodies are permitted to manage their domestic Masonic concerns in their own way, without responsibility to, and free from the supervision of, similar bodies, or any one of their committees. It is certainly true that committees of correspondence are, within the purview of their duties, deacons, who recognize intrusions on the harmony of the Craft, and announce the alarm which is thus created; but they are, however, circumscribed to gross innovations, schisms and violations of fundamental principles of common Masonic concernment. Lesser infractions and violations of order or organism, are within the exclusive power of the jurisdiction in which they occur.

"It surely will never be seriously contended that the rights of past officers, the relations between subordinate and Grand Lodges, the decisions by presiding officers of subordinate Lodges on questions growing out of constitution and by-laws, the points arising on appeals by individual members, the views of matters on unwritten phraseology, the crude or curious opinions of subordinate Lodges or officers, as to their power over questions cognizable directly by supreme authority, and thousand like subjects are, or should be, the themes for reports of committees of correspondence, to be revised or discussed by similar committees of almost every Grand Lodge in the United States. If it is considered that the Masonic fraternity generally is to be enlightened, instructed, informed or benefitted, by such efforts; if a respectful unwillingness to conform to this standard, is evidence sufficient to some minds to condemn those who consistently decline this imitation, then it only remains for us to pursue the even tenor of our way. We can do this in union and harmony, and fraternity with all. We can entertain for all, the truest and purest Masonic love and esteem. We can do our whole duty to the Craft in times of danger and peril. We can aid and assist when our efforts may at least have the merit of a sincere desire, an unselfish anxiety, to be able to protect the ever burning light of Masonry, and the temple which is dedicated to its protection and safety, from secret or open enemies. We stand ready for any such emergency, but it is in the calm and quiet attitude of a firm resolve, neither to invite or avoid issues which may involve the sternest responsibilities."

INAUGURATION OF THE PERRY STATUE AT CLEVELAND, OHIO, SEPT. 12, 1860.

ADDRESS OF GRAND MASTER HORACE M. STOKES.

Brethren of the Masonic Fraternity,—Prominent among the first lessons to the novitiate in our Order is the duty of patriotism. In the State we are to be quiet and peaceable citizens, true to our country and just to our government. Forbidden by our regulations from participating as an Order in demonstrations of a political or party character, yet all the teachings of our institution incite us, to assist as Masons, in rendering just tribute and honor to the benefactors of our race and country. Prompted by these sentiments we are here to-day in response to the courteous invitation extended to the Fraternity by the Committee of Arrangements, to assist in the festivities of this interesting occasion—deeming it a high privilege to be enabled in any degree to add to the imposing ceremonial of inaugurating and dedicating this Statue, erected to the memory of one of America's noblest citizens; a work of commemoration justly due to the virtues of the departed patriot and soldier, and equally creditable to the taste, spirit and liberality of a grateful people.

By your partiality, Brethren, it becomes my pleasing duty to lead in the Masonic ceremonies proper on this occasion; which, with the assistance of the Officers of the Grand Lodge, I will now proceed to perform. But before engaging in any important undertaking it is our duty as Masons to invoke the blessings of the Supreme Architect of the Universe. Brother Grand Chaplain, let us commence this ceremonial by devout prayer to Almighty God.

After prayer by the Chaplain, the Grand Master resumed as follows:—

Grand Master—Right Worshipful Deputy Grand Master, the Jewel of your office is the square. Apply it to those parts of the foundation or pedestal which supports this Statue.

Deputy Grand Master—The duty is performed, Most Worshipful, and the workmen have done their duty.

Grand Master—Right Worshipful Senior Grand Warden, the level is the Jewel of your office. Will you apply it to this pedestal ?

Senior Grand Warden—I have applied the level, Most Worshipful. The workmen have done their duty.

Grand Master—Right Worshipful Junior Grand Warden, the proper Jewel of your office is the plumb. Apply it to the several sides of the pedestal which supports this Statue.

Junior Grand Warden—I have, Most Worshipful, and find the same truly upright. The Craftsmen have done their duty.

Grand Master—The Craftsmen have indeed done their duty well, and I declare this work well formed, true and trusty.

The golden vessel containing Corn was then handed to the Deputy Grand Master, who delivered it to the Grand Master, who poured the contents upon the pedestal, saying—

May the Supreme Architect of the Universe strengthen and sustain the people of this happy land, to finish the work begun by their fathers, as shall best redound to His honor and the welfare of our common country.

The Silver vessel containing Wine, was then delivered to the Senior G. Warden, who handed it to the Grand Master, who poured it upon the pedestal, saying—

May the Giver of all Good bestow His blessing upon this patriotic undertaking, and grant to this people virtue and wisdom to enable them to preserve the glorious privileges they now enjoy.

The Silver vessel containing Oil, was then handed to the Junior Grand Warden, who presented it to the Grand Master, who sprinkled the contents upon the pedestal, saying—

May the Grand Ruler of the World preserve the Union of these United States —and may this Union be a bond of friendship and brotherly love which shall endure through all time.

The Grand Master then repeated the following invocation :—

May Corn, Wine, and Oil, the expressive symbols of Nourishment, Refreshment and Joy, abound among men throughout the world ; may this Statue long continue a memorial of affectionate regard by a grateful people to one of the bravest of our country's defenders ; and may the great and beneficent deeds of the honored dead live in future generations, and exert a benign influence after this marble monument shall have crumbled into dust.

The Grand Master then struck the Pedestal thrice with the Gavel,* after which the Public Grand Honors by the fraternity were rendered, and the Masonic ceremonies closed.

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*Made from the timber of the flag-ship Lawrence.

SUNG BY SIR KNIGHT OSSIAN E. DODGE.

On Erie's bosom, broad and fair,
A son of freedom, bold and brave,
Unfurled his banner to the air,
And boldly fought our rights to save.
His deck with fearless heart he trod,
While flashed his eye with freedom's light,
With daring hand and trust in God,
He bravely battled for the right.
Chorus—Can we forget the good and brave,
Who is imaged from yon marble towers,
Or blot the record which he gave,
" We've met the enemy and they are ours.

The foe was conquered, freedom's cry
Re-echoed over the water's blue,
The victor's flag was raised on high,
And waved o'er freemen brave and true.
Oh, freedom's son, thy glowing name,
Shall e'er be cherished by the free,
And in the foremost ranks of fame,
The name of Perry long shall be.
Chorus—Can we forget, &c.

Let yonder pile in glory stand,
In after years the tale to tell,
How Perry brave, with fearless hand,
The battle fought and won so well.
Each heart that burns with freedom's flame
Will ne'er forget this festal day,
And ne'er will Perry's honored name
Remain unsung or pass away.
Chorus—Can we forget, &c.

PERSECUTIONS IN TURKEY.

An illustration of the hatred propagated against Masons in Turkey is found in the Rev. Mr. Dwight's " Christianity in the East, when, speaking of the persecutions of the Armenian Converts to Protestantism, p. 112, he says, "The words Framason (Freemason), Lutian (Lutheran), Voltor (Voltaire), and Protestan (Protestant), were freely and indiscriminately applied to us, all of them being considered by the common people as synonymous, and the meaning being rather indefinite, but yet implying an atheist of the most wicked and dangerous description. To the emissaries of Rome in the East, undoubtedly belongs the first paternity of this falsehood, and to their humble and sycophantic imitator among the clergy and laity of the Armenian Church must be yielded the honor of its second parentage." It may hence be well conceived what are the difficulties with which we have to contend, and how wide spread are the prejudices against our Order. By the Armenians the prejudice has been propagated among the Turks. It is worthy of note that there are now several enlightened and zealous Armenian Brethren at Constantinople and Smyrna.—HYDE CLARKE.—*Constantinople, 1st Sept.*, 1860.

THE SCOTTISH RITE IN LOWELL.

OFFICERS of the Sovereign Grand Consistory of Princes of the Royal Secret 32d, established at Lowell :—

Wm. S. Gardner, of Lowell, Ill. Commander in Chief; Nathl. B. Shurtleff, M. D., of Boston, 1st Lieut. Commander; Aaron P. Hughes, of Nashua, N. H., 2d Lieut. Commander; J. Tyler Spalding, of Boston, Minister of State; Charles A. Davis, M. D., of Chelsea, Grand Secretary; Joel Spalding, M. D., of Lowell, Grand Treasurer; Charles A. Davis, M. D., of Chelsea, Grand Master of Ceremonies; Peter Lawson, of Lowell, Grand Captain of the Guards.

The Chapter of Rose Croix recently established by Charter at Lowell, has been organized. Charles A. Davis, M. D., of Chelsea, is M. W. and P. Master.

All the degrees of the Ancient and Accepted Rite from the 4th to the 32d degree are now conferred at Lowell, Mass. A Grand Lodge of Perfection and a Council of Princes of Jerusalem having been established there in addition to the Chapter and Consistory above referred to.

WHAT MASONRY IS.

IN the words of Sir Walter Scott, Freemasonry

"—— is the secret sympathy,
The silver link, the silken tie,
With heart to heart and mind to mind,
In body and in soul can bind."

All its plans are pacific. It co-operates with religion in regulating the temper, restraining the passions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one more thread to the silken cord of charity, which binds man to man. Religion is the golden cord which unites man to God; Masonry the silver line which runs from man to man. In its bosom flows cheerily the milk of human kindness, and its heart expands with love and charity. It wears the ornament of a meek and quiet spirit, at peace with God, itself, and the world.

Repeated
p. 146

With one hand she extends the peaceful olive branch; with this she administers succor to the distressed. The more it is examined, the more beautiful it appears; the more a Mason searches into the science, the more he loves the Craft. It is like the humble fly, which, viewed with the naked eye of science and understanding, displays beauties far exceeding the utmost expectation. Masonry has met with many persecutions and enemies; but like the silver seven times tried in the fire, it rises each time more brilliant and more worthy our esteem. Prior said—

"It is like the ladder in the Patriarch's dream,
Its foot on earth, its height above the skies,
Diffused its virtue, boundless in its power;
'Tis public health and universal cure,
Of heavenly manna 'tis a second feast,
A nation's food, and all to every taste.

ITINERANT LECTURING.

WE had hoped that this great evil, which has in times past done more to unsettle the minds of the Brethren, and to destroy unity of work and practice among the Lodges, than all other causes combined, had been eradicated and destroyed, and that the disgrace which now attaches to the occupation of *itinerant lecturing*, would hereafter prevent any *Mason* engaging in the business. But we regret to learn that in this particular we are to be disappointed, and that there are still among us nominal Masons who have so little self-respect, so little respect for the opinions of their Brethren, and so little regard for the interests of the Order of which they are unfortunately members, that they are ready to engage in any disreputable work, any cheating operation, any extravagant imposition, regardless of all consequences to Masonry, that will yield them a miserable subsistence, or, through a show of business, enable them to live in idleness, on a credit as worthless as their own sense of honor or honesty. These creatures, we are told, are quietly spreading themselves all over the country, and imposing upon young and inexperienced Brethren, who are but too ready to seize upon every novelty which carries with it a show of plausibility, and upon newly formed Lodges, the officers of which are but too often happy to avail themselves of any plausible theory, however erroneous, that will enable them to discharge their duties in a *ready*, if not in a *proper* manner. The ruinous consequences of such a course of itinerant swindling, of such unauthorized interference with the government of the Lodges, and the importance of putting a stop to it at once, must be apparent to every intelligent Mason, and particularly to every Master of a Lodge. But how is the evil to be got rid of? These beggars will travel, and they will lecture whenever and wherever they can find Brethren credulous enough to listen to them; and they can be stopt only through the action of the Grand Lodge. The Grand Lodge of this State has the following regulation :—

Sec. 5. No Lodge shall encourage, promote, or permit, the delivery of any Masonic lectures, which have not been sanctioned and authorized by the Grand Lodge. *Nor shall any Mason be permitted to deliver such lectures under this jurisdiction.*

A regulation like this, if generally adopted and enforced by the Grand Lodges,—as it is clearly the interest of all, and therefore the duty of each, to do,—the evil would be cured. By it, the permitting of such lectures, and the delivering of them, are made penal offences, punishable by loss of Charter or expulsion, or such other penalty as the Grand Lodge may see fit to impose. In this jurisdiction it has afforded us a measurable exemption from the evil it is designed to prevent, though it is not improbable that in some few instances our younger Lodges and Brethren may have been imposed upon by these harpies, whom we occasionally hear from as hovering about our borders and in the neighboring States. The work and lectures in this State have been permanently settled for more than half a century, and they are now given as they were given fifty years ago. Our Lodges neither need nor ask for any improvement or change in this respect. They simply desire to be let alone—to be left to themselves. And this is also true of every State in New England. They need no instruction from other sections of the country, and particularly not such as they would be likely to get from strolling pedlers of Masonry.

GRAND LODGE OF TEXAS.

We have had upon our table for some weeks past a printed copy of the proceedings of the Grand Lodge of Texas, had at its annual communication in June last. The session appears to have been well attended and considerable business, but chiefly of a local character, was transacted. The jurisdiction is evidently in a prosperous condition. The opening address of the Grand Master is a business paper, and gives a full and clear account of the doings of that officer for the past year. The following extracts will be acceptable to our readers :—

INITIATION OF SOJOURNERS.

Early in July of last year I received a communication from the W. M. of Winslow Lewis Lodge, Boston, Mass., stating that an application had been received in that Lodge from a Mr. Wharton J. Green for the degrees in Masonry, in which he described himself as of San Antonio, Texas ; and, according to the constitutional requirements of the Grand Lodge of that State, they could confer the degrees on residents of other States *only* after obtaining the consent of the Grand Master of the State in which the applicant resides.

It was also stated that Mr. Green spends considerable of his time in Boston ; that he was probably better known there than in San Antonio, and would, in all probability, spend more time there than in the latter place.

Under all the circumstances connected with this case, and believing that the interest of the institution would be subserved rather than damaged, I gave authority empowering the W. M. of Winslow Lewis Lodge to enter, pass and raise Mr. Green to the sublime degree of a Master Mason, if found worthy. This letter of authority I directed to our R. W. Bro. A. S. Ruthven, our Grand Secretary, with instruction not to forward it until he procured the consent of Alamo Lodge, No. 44, under whose jurisdiction the applicant resided. The consent of Alamo Lodge was obtained in a short time thereafter, and all the papers were forwarded together by the Grand Secretary.

DISPENSATIONS.

Applications have been made to me for Dispensations to initiate candidates ; but I have deemed it my duty in every instance to decline, for the reason that, according to my own observations and the experience of accurate observers, it is found that a very few of those who are made Masons by dispensation ever become working members, or are of any particular value to the institution.

Those who are actuated by the facilities it may afford them in traveling, or are desirous of some pecuniary benefit, should in all cases be excluded ; those only who have long entertained a favorable opinion of our ancient institution—" being good men and true, of unsullied honor and unfailing honesty, having a desire for knowledge—freely and voluntarily offer themselves candidates for initiation into the mysteries of Freemasonry," may with propriety be considered worthy to become partakers of the privileges of the Craft, to be admitted to the rights and benefits of this ancient and honorable fraternity.

A SATISFACTORY REASON.

In September last, I was advised that the state of feeling among the members and officers of Indianola Lodge, No. 84, was discordant and unfraternal. I instructed the D. D. G. Master for the 10th District, Rt. W. Bro. A. D. Harris, to visit the Lodge and inquire into its condition. He did so ; but in consequence of yellow fever making its appearance about the same time in Indianola, he could not have a meeting of the Lodge, and had to abandon the investigation, not being *accustomed to the disease.*

REPORT ON CORRESPONDENCE.

The report on foreign correspondence is from the pen of R. W. Brother Neil, and is a frank and intelligent expression of the writer's views of Masonic law and duty. Most of his decisions will meet with the concurrence of his Brethren elsewhere, though there are others to which few will assent. What he says of the organization of the Grand Lodge of this State might have been omitted without detriment to his report or his own intelligence, and would have been had he taken pains to inform himself more fully as to the legal requirements of the case. We give below such extracts as we have room for ;

DIFFERENCE OF RITES IN THE SAME JURISDICTION.

We agree with Grand Master Perkins, of Louisiana, " That there can be no such thing as divided sovereignty," and if under the same jurisdiction, one Lodge can work in the York, another in the Scotch, another in the French rites, we may as well enlarge and allow the Odd Fellows and Lone Star Orders to work under our Charters according to their own customs, and just so soon as this mixing of different rites becomes prevalent, then farewell Masonry, as known and practiced under the Ancient Free and Accepted York Rite. The work is different, the lecture is different, although the modes of recognition might be the same, but what becomes of the system of Lectures and uniformity of work, as practiced in all the Grand Lodges of our country ? Would one of our Grand Lecturers, taught by the Committee on Work and sent out by Grand Lodge authority, be allowed to visit, teach and enforce his Lectures, or would the said Lodge only permit him to visit and lecture to them, and then they would still go on their own way ? When this shall be fully answered to Bro. Woods' satisfaction, then he can form as correct an opinion as can the writer hereof.

PUBLIC DISPLAYS.

We are of the opinion that the only circumstances under which a Lodge can appear in public, without the order of the Grand Master, are to bury a deceased Brother, and at the Anniversary Feast of St. John, which ever is held as the Annual Anniversary in the particular jurisdiction for the installation of officers, and the reasons given are obvious; according to our system of organization, the first could never be complied with, if the permission had to be obtained, although it was usual to seek and obtain the authority in London. The other, that of Installation, is now universal by the terms of the Charter, where the Master installs his successor in perpetual succession, and this may be done in public or private, as it is presumed all who hold the office can perform the duty, but to dedicate public buildings or lay corner stones, it is not an inherent right granted to the Lodge, but it is a prerogative of the Grand Master, and can only be by him delegated, and a very good reason exists therefor. It is not to be presumed that Masters or Lodges are competent to do such work, and it ought to be the province of the Grand Master, that such work shall be done by those competent thereto, and for which purpose the Lodge, when applied to to act, should petition the Grand Master for the right to do so, and let a competent Brother Past Master be designated as the proxy of the Grand Master, and commissioned by him. If this system was generally followed, it would enure more to the benefit of Masonry, than for so many frivolous public displays of our Order and insignia before the world. We have now before us the Constitutions as collected by Rev. Bro. Harris, in 1768, and find the ceremonies laid down for installations, dedications and laying of corner stones, and except in the former, no name is used except that of the Grand Master and his officers, assisted by the officers and members of the particular Lodges.

Our Brother don't like Masonic Congresses any more than we do Masonic empiricism under any name. On this subject he has the following characteristic remark:—

We can't stand any of these Congressional Lodges of Masonry, neither Universal, North American, or the Grand Camp Meeting proposed by the Grand Master of Kansas, to come off in 1870, unless it could be held in the prairies of Texas, or at the head-waters of the Gila River, half-way to California—then there would be some excitement in the meeting; but as for Masonry, there is not an iota of it in any of these gatherings—never was any, and is not expected there ever will be. Good old-fashioned Masonry, held, practiced and sustained by Lodges and Grand Lodges, is as good as we want it and about as far as we ought to go.

THE WORK AND LECTURES.

This fruitful subject comes in for a share of our Brother's attention, in reviewing the proceeeings of the Grand Lodge of Kentucky, as follows:—

The Grand Master had established schools of Masonic instruction in Louisville and throughout the State, and had been indefatigable in his endeavors to disseminate the work and lectures of Thos. Smith Webb. The Grand Lodge adopted a resolution as follows: "*Resolved*, that this Grand Lodge does earnestly *disapprove* of all innovations introduced, and recommends to all Subordinate Lodges under this juristion a speedy *return* to the work and lectures of Thomas Smith Webb." But they amended the resolution as it was first reported by striking therefrom the words "as taught in the schools of Masonic instruction during the past year." So after all the labor of Grand Master Morris, his work was not endorsed. So far as we are capable of judging, and having been present in that Grand Lodge, and seen some of the work exemplified, we cannot but approve of the action of the Grand Lodge. It is very hard to reconcile the work of Brother Morris, said by him to be the Webb work, with what we have understood it to be; most certainly Webb changed some part of the work of Preston, and it is just as certain that what was taught to Barney as the Webb work in the Eastern States, was never by him given in lectures in the West. If Barney gave the work, then Bro. Morris has not got it, and if as a guide, we take in hand the Monitor now published as the "Webb Monitor," most assuredly it cannot be approved, and will not stand the test in any two Grand Lodges in the West, and we are not aware that any of the Eastern Grand Lodges have seen it; we do know that the work as given in lectures and exemplification in Pennsylvania and Ohio nearly thirty years ago, and which has recently been reviewed by the writer, is not that of the Morris Webb work of the present day, but has, at least in the former State, been kept in purity, and as now practiced is identical with what it was at that time, and then known as the Preston work, with some changes in the sections introduced by Webb. Some very strange notions prevail, however, on this subject, and the Grand Lodge of Kentucky is not exempt from a charge of this kind, as an outsider would have believed that these schools of instruction were the very thing to settle the vexed questions, and make all things go on smoothly, but no sooner than the Grand Lodge meets and tries the work, all is again laid aside and the labor lost—it is better thus than worse. Many of the best and brightest men of Kentucky belong to the Grand Lodge, and the old and conservative members are a noble set of men, yet there are many, yea very many, of the new material who are anxious to control the affairs thereof, and they far outnumber the older class, so that when new ideas are advanced which do not altogether suit the staid veteran, the rampant element can by concert of action carry their point, and until possessed of the second sober thought, may cause innovations to be grafted on the work; still when the error is shown, there are none so certain to do justice at last and return to the beaten track.

[Bro. Barney, above referred to, was a lecturer by profession. He doubtless knew what is called the Webb lectures, but his rule was to conform his lecture to the wishes of the G. officers and other Masonic authorities of the State in which he was lecturing, without reference to the precise phraseology of any particular system or form of lecture.]

ATTENDING LODGE IN TEXAS.

Our Brother is speaking of the address of the Grand Master of New Hampshire:—

He says: "It is a great labor and arduous duty for one individual to visit all the Lodges in New Hampshire, now numbering fortytwo." Why, it would be little more than an afternoon work for one of our Grand Lecturers, who have thousands of miles to travel, often through a country uninhabited, staking out his sole companion to grass, and lying down to sweet slumbers under the blue canopied skies, there to reflect on the work of nature and nature's God, rising up early at the morning's dawn, and pursuing his journey for another day, till wearied and hungry, he descries in the distance the village within whose precints a Lodge is sure to be found; and then to see the members flocking in from a circuit of twenty miles around to attend the stated or appointed call. Such scenes as these would soon cause the complaints of your Grand Lecturer to be heard no more, but be grateful that you enjoy the advantages of easy travel, good cheer and handsome accomodations wherever you go in the country of New Hampshire.

UNITED BRETHREN LODGE.

A Lodge by this name was constituted at Marlboro in this State, on the 16th October last: A. C. Felton, Master. The ceremonies of constituting the Lodge were performed by the Grand Master in person, assisted by the Grand Officers. The new hall, which is one of the finest and best furnished and arranged in the State, was also dedicated by the Grand Master on the same day, and in the evening the officers were installed by the R. W. Junior Grand Warden, in the presence of a large number of Brethren and their ladies. The occasion was a very agreeable one, and the Lodge is one of the most promising in the jurisdiction.

AGED MASONS.

The following is from the Masonic Review, and will be read with interest by our readers:—

Bro. Joshua R. Jewett, of Granby, Connecticut, now 89 years old, is supposed to be the oldest Freemason now living in that State. He was initiated in January, 1797, was made a R. A. Mason in Hartford, in 1817, and a R. and S. Master in 1826, and has ever been a zealous and active member in the Institution.

We can beat that in our own McMillan Lodge, No. 141, in this city.* One of our members, the venerable Col. John Johnston, is now in his 86th year, and has been 65 years a Freemason—having been initiated in the winter of 1795. He is still regular in his attendance at the Lodge, and we hope he may remain with us yet many years. He walked in procession with his Lodge at the funeral solemnities of Washington.

A "Brother Mason" sends Col Johnston his fraternal regards through the "Central Daily Courier," of Syracuse, N. Y., and says he is 91 years of age and 66 years a Mason. His name is "Major Geo. Middleton," and is a member of Syracuse Lodge, a hale, active man, in body and mind.

To this Brotherly greeting, our friend, Col. Johnston, replies through the same paper, and says: "I hail the venerable Brother with the most kind and fraternal feelings, and as we are both soon to cease labor on earth, may we with all good and true workmen find rest—eternal rest—in that Grand Lodge above, not made with hands but eternal in the heavens." How pleasant are the greetings of these venerable men; and how cheerfully they look forward to rest—"eternal rest." May their end be peaceful and their rest eternal.

Since writing the above, Col. Johnston has placed in our hands the following letter, received from his aged contemporary, Bro. Middleton. We place it on our "Table," also, as we know it will gratify our readers. The correspondence of these good and venerable Brothers is of great interest—the octogenarians, who crown

'A life of labor with an age of ease"

We should like to see them both together, and if Bro. Middleton will come to this city, we will call a meeting of the Lodge of which Bro. Johnston is a member, and have both the venerable Craftsmen present. But to the letter:—

Syracuse, N. Y., Aug. 1, 1860.

Col. John Johnston, Cincinnati, Ohio.

Dear Sir,—Your communication to the *Courier* of this city was read by me with much pleasure and interest. It is probable that I shall never see you, but the connection which has so long existed between us, unknown to either, and now for the first time developed to us, has awakened in me an interest toward you of no small magnitude. The fact that you and I stand at the *upper end* of that long line of living Brothers—the link, as it were, between the Lodge above and the Lodge below—whose precepts we have followed and whose duties we have performed through so many long years, brings you and I together with a more than ordinary feeling.

Your slight account of yourself shows what a true Brother you have been, and how faithfully you have governed your conduct through life by that Square by which we are taught to bring our actions to the line of Virtue, and carry out the Golden Rule to all the world. May our conduct be such during the remainder of our lives, that we may be enabled to give a correct pass-word from the Lodge below to the Grand Lodge above, "where the wicked cease from troubling and the weary are at rest," and hear these words from our Heavenly Father, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord," there to sit down with all the faithful of the Craft, to enjoy the smiles and blessings of our Heavenly Father through a never ending eternity; through our Lord and Saviour Jesus Christ, to whom be glory now and forever, Amen. So mote it be.

For many years I was Master of a Lodge, both here and in Connecticut. My memory goes back to the hour when, standing upon the bastion of old Fort Griswold, I saw the British soldiers under Arnold march to the walls and enter that unhappy port, where fell by ruthless and bloody massacre so many of my brave and patriotic friends.

From my earliest connection with the Order, I have been a zealous and firm member of the Fraternity, and shall feel all my earlier interest to the last of my life.

With my best wishes for your continued health and happiness, I remain
Your Brother,
Geo. Middleton.

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*Cincinnati. And our Brethren of Morning Star Lodge of Worcester, in this State, can beat you both in the person of Brother *Ebenezer Mower*, now over *One Hundred years of age*, who was made a Mason Feb. 18, 1794, and will therefore have been a Mason 67 years next February.

MASONIC CHIT CHAT.

Honors to the Faithful.—The Brethren of Leipsic, Germany, celebrated the 50th anniversary of the initiation of W. Brother Dr. Windler, Master of Minerva Lodge, in July last. Three Lodges with a band of music assembled at 6 A. M, and 6 35 P. M. they assembled in the Lodge room. Br L. Erdman, G. M. of Masons in Saxony, Br. Dr. Coth, G. M. of Masons in Copenhagen, Ziegler Klyphausen, D. G. M. of Masons in Zeitz, A. Mey Von Grimma, Richter Von Dresden, Marbach Beckmann, Gotz Lucius, and Zille, were received with all the honors of Masonry. A gold ring, with the motto engraved thereon, *Non Nisi Digno*, was presented, with an appropriate speech by Brother Marbach, in the name of his Lodge, to W. Bro. Dr. Windler. Br. Muller presented a gold medal and a silver tea service, and requested the worthy Brother would sit to Bro Souchon for his portrait. The grand representatives presented him with a Diploma of Honorary Membership, to each of which he returned, in a pertinent speech, his thanks for the honor conferred. The craft then adjourned to the garden to enjoy a magnificent banquet.

"We should be delighted," says the New York Messenger, "to record some such proceedings on some of the ancient Brethren who have served the craft so faithfully for the same period in the United States."

☞Brother Herbert Ingram, M. P., who, with his son, was lost in the lamantable disaster on Lake Michigan, in September last, was the founder of the Illustrated London News. He was a native of Boston, in Lincolnshire, England, and a member of the Lodge of Harmony, of that place. He was much beloved by his constituents and friends.

☞Dr. Macgowan, in a paper read recently before the British Association at Oxford, "on an *Ante* Christian Colony in China," stated that there was a magnificent *Jewish* temple in the city of Chingtu, which was destroyed by fire about a century before the Christian era. Doubtless built by a portion of the lost tribes, who appear to have been wonderfully dispersed over the whole earth.

An Impostor.—We have received a long description of a person calling himself Francois Eugene Piquette, alias Emile Eugene Menard, published under the authority of Humble Cottage Lodge, at Opelousas, Lou., in which the person described is declared to be an unmitigated rascal; and against whose rascalites the Fraternity are cautioned. He claims to be a Frenchman, but is thought to be a German, by birth, and is a physician by profession. When last heard from he was in the vicinity of Paris, Tenn., going South. The Lodges are cautioned against him.

☞There is a story going the rounds of the papers to the effect that a Mr Sauers, who being suspected of abolitionism by the citizens of Palestine, Texas, was arrested in his journey and threatened with an introduction to Judge Lynch, but drawing his revolver, "stated to the crowd that if they had determined to hang him, he would sell his life as dearly as possible; and, in his Masonic character, he called upon the Masonic fraternity for aid. This appeal proved successful for delay, and after a more cool investigation he was released. Whether there be any truth in this statement or not we are unable to say, but if it be true it proves the influence of Masonry over men in a high state of excitement, and to it Mr. Sauers is very much indebted. The story is, however, probably considerably exaggerated, if there be any truth in it.

Officers of G. Lodge of Illinois elected in Oct. last.—Ira A. W. Buck, G. M.; F. M. Blair, D. G. M.; A. J. Kuykendall, S. G. W.; Silas C. Toler, J. G W.; Wm McMartry, G. T.; H. G. Reynolds, G. S.

Officers of the G. Chapter of Illinois elected in Sept. last—N. D. Elwood, G H P.; W. W. Mitchell, D G. H. P; A. Blakesly' G. K.; Jas. Steele, G. S.; Wm. McMartry' G. T.; H G. Reynolds, G. S.

☞The Royal Arch degree was first heard of among those who called themselves the Ancient Masons, about the year 1740. It was then taken up by the Modern Masons, under the late Bro. T. Dunkerley, in 1785, ond rearranged in the same manner it is now used in England, by the Rev. Adam Brown, in 1835.

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THE CEREMONIAL RITES OF MASONRY.

CONSECRATION AND INSTALLATION.

Masonry, as we have often remarked, is a system founded on the most elevated principles of Benevolence and Religion, and adapted in its truly catholic spirit, not to any narrow sectarian Creed, but to the religious wants and aspirations of the great Human Heart, as exhibited in every age and every land. Not only is this convincingly shown by the charity and benevolence, whose constant and faithful exercise is the bounden duty of every Mason, but also in the various ceremonies of its Ritual, and probably in none more so than in those connected with the Consecration of our Lodges and Halls, and the Installation of our officers; which Consecration and Installation are, we need scarcely observe, absolutely essential as preliminaries to the use of the former, and the performance of their office-functions by the latter. In every civilized nation of Ancient or Modern times, and in every system of Religion, Heathen as well as Christian, we find like institutions emanating from like ideas and principles, and impelling men, by an innate instinct of religion and propriety, to dedicate, by solemn and august ceremonies, places and persons destined for the celebration and performance of duties of an elevated and solemn character. Did our space permit, it would be an interesting and not unprofitable task to trace out the operation of this principle in the history of all the most celebrated nations of antiquity, for we should find it pervading the religious and social systems of the Babylonian, the Assyrian, the Egyptian, the Hindoo, the Greek and the Roman, no less than those of the Jews of the old and the Christians of the new Dispensation. We must confine our remarks on the present occasion, however, to a somewhat narrower field, premising the observation, that nothing short of a divinely implanted instinct, however perverted and obscured by the darkness of heathen sin and ignorance, can account for the universal prevalence of the same system, under so many and such widely different forms of political organization and religious faith and practice. And, first, let us glance at its operation among the Romans, the mighty masters of the old world, at the time when the light of Christianity arose upon the darkness of Paganism. Scarcely any terms hold a more prominent place in the religious system of ancient Rome than *Inauguratio*, *Dedicatio*, and *Consecratio:* and it may be well to consider these collectively, as being indeed intimately allied to, and connected with, each other. *Inauguratio* was in general the ceremony by which the augurs, or priests, endeavored to obtain the *sanction of the gods* to something which had been decreed by *man*; in particular, however, it was the ceremony by which things or persons were consecrated to the gods. As one of the earliest illustrations of this, we translate an interesting passage from the first Book of Livy, the great Roman Historian: "When invited to become King, Numa Pompilius directed that the gods should be consulted in his case also, as Romulus had obtained the sovereignty by augury, when the city was designed; and being then conducted to the citadel by an augur—who afterwards retained, as an honorary office, that public and permanent priesthood—he sat on a stone, looking to the South. The augur took a seat at his left hand with his head covered, holding in his right hand a hooked wand without a knot, which they called a *lituus*. Then, after taking a view over the city and the plain, and praying to the gods, when he marked out the limits of observation from East to West, he specified the auspicious region to be the southern, and the unlucky the northern. In front, far away as ever his eye could reach, he marked in his mind a signal point. Then, transferring the wand to his left hand, and placing his right hand on the head of Numa, he prayed in these words: 'Jupiter Father, if it be thy divine will, that this Numa Pompilius, whose head I hold, be King of Rome, do thou signify it by sure indications, within those limits which I have marked.'" Even this passage is sufficient to give us a good idea of the early form of *inauguratio*. If the signs observed by the inaugurating priest were thought favorable, the decree of men had the sanction of the gods, and the inauguration was completed. During the kingly period of Rome the inauguration of persons was not confined to actual priests, but the kings, after their election by the people, were inaugurated by the augurs, and thus became the High Priests of their people. After the civil and military power of the King had been conferred upon the Consuls, and the office of High Priest was given to a distinct person,—the *rex sacrorum*, or *king of sacred rites*—he was also inaugurated by the pontiffs, in an assembly presided over by the Chief Pontiff. The high Republican Majestrates, however, likewise continued to be inaugurated, and for this purpose they were summoned by the augurs to appear at the Capitol on the third day after their election. Nothing, we may add, of any mportance, was ever introduced or instituted at Rome, without this invoking of the blessing of the gods. In regard to the consecration of *places*, we find from Servius, that no sacred rites could be performed in a temple, nor meeting of the Senate be held in its hall, until it had been duly inaugurated and consecrated. The Greeks also had a similar Rite of Consecration, which they called *ιδϱυσις*, *(hidrusis,)* in the absence of which the building could not be used for sacred purposes.

And now let us turn from the polytheistic nations of Heathendom to the history of the Jews, the chosen people, under the first Dispensation, of the One True God, and we shall find services, similar in purpose and object, to have originated in the command of the Deity himself. In the fortieth chapter of Exodus, we find the great Jehovah issuing his commands to Moses as to the mode he shall adopt in "setting up the Tabernacle," and sanctify Aaron and his sons as its priests—"And thou shalt put upon Aaron the holy garments, and anoint him and *sanctify* him, that he may minister unto me in the priest's office. And thou shalt bring his sons, and thou shalt anoint them, as thou didst their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses; according to all that the Lord commanded him, so did he." Who, again, isnot familiar with the account of the dedication of the Temple in the first Book of Kings, and the beautiful and pious words with which King Solomon—fit precedent and exemplar for Masonic Rites—concluded his prayer of consecration:—"Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God: to hearken unto the cry and unto the prayer, which thy servant prayeth before thee to-day; that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, 'My name shall be there;' that thou mayst hearken unto the prayer which thy servant shall make toward this place. And hearken then to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place, and when thou hearest, forgive." "And the same day," proceeds the Inspired History, "did the King *hallow* the middle of the court that was before the house of the Lord." To pass over the familiar details of the Levitical Law, in reference to the setting apart and consecrating of persons and places to certain religious purposes, we learn from the twelfth chapter of Nehemiah, that such ceremonies were not confined to the Dedication of the Temple and its priests, for in the 27th verse we read—" And at the *dedication* of the *Wall of Jerusalem* they sought the Levites out of all their places, to bring them to Jerusalem, to keep the *dedication* with all gladness, both with thanksgiving and with singing, with cymbols, psalteries and with harps." Passing over the bridge which separates the MOSAIC from the CHRISTIAN DISPENSATION, we find the old Roman Pagan Ritual raised and spiritualized by the Apostles of Christianity—" And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place ; and they gave forth the lots and the lot fell upon Matthias, and he was numbered with the Apostles." And again, at the appointment of Deacons, we read, " Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business * * * and they set the Apostles, and when they had prayed they laid their hands upon them." In imitation of this Apostolic institution, we find the several bodies of the Christian Church, to-day, inducting their ministers and sanctifying their churches by ceremonies which, however different in form, are nearly one in substance and in spirit,—amongst which we may especially draw attention to the Ordination, Consecration, and Institution Services of the Episcopal Church in America, not in any sectarian spirit, but simply because, unlike many others, they can be readily referred to and compared with our Ritual, in the Prayer Book of that Church. The introductory address to the second of those offices, is so apt as an illustration of our remarks, that we make no excuse for citing it :—

> " Dearly beloved in the Lord, for asmuch as devout and holy men, *as well under the Law as the Gospel*, moved either by the express command of God, or by the secret inspiration of the blessed spirit, and acting agreeably to their own reason and *sense of the natural decency of things*, have erected houses for the public worship of God, and separated them from all unhallowed, worldly and common uses, in order to fill mens' minds with greater reverence for His glorious majesty, and affect their hearts with more devotion and humility in his service ; which pious works have been approved of and graciously accepted by our Heavenly Father ; let us not doubt but that he will also favorably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking."

Is there not an immediate and intimate analogy between this and the prayer which follows it, and our own Consecration prayer—" Great Architect of the Universe ! Maker and Ruler of all worlds ! Deign from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. * * * Permit us, O thou author of Light and Life, great source of Love and Happiness, to erect this Lodge and now solemnly to *consecrate* it to the honor of thy glory." Equally striking must be considered the whole ceremonial of our Installation Ritual with the Service for the Ordination of Ministers of the Church. And this is no less *right* than *natural.* Masonry is essentially religious in its scope and plan ; for the elevation of man's moral and intellectual nature is one of its chief objects, and the exercise of universal benevolence and charity is its crowning and characteristic virtue ; and surely no other of the Christian graces was more frequently and forcefully inculcated by CHRIST himself and his Apostles. We see then that these INSTALLATION and CONSECRATION SERVICES of our Ritual derive a sanction from the innate principles of man's spiritual nature, as exhibited in every age and land, common alike to Pagan India, Greece and Rome, to theocratic Judea, and to Christian England and America, and from the Institution of God and the practice of the Christian Church. Let this consideration help to impress us more solemnly with the great value of those services which justly deserve to be ranked among the holiest foundation stones of our noble Order, and warn us never to allow any circumstances to cause us to neglect their reverend and solemn performance. Let us ever remember, and act upon the remembrance, that no Lodge, Hall, or Building, can properly or legally be used for Masonic purposes, unless it has been set apart and *consecrated* according to the Service of our Ritual ; nor, again, does election itself qualify a Brother to enter upon the duties of any Masonic office, until he has been duly and solemnly *installed* and promised to carry out the spirit of the ANCIENT CHARGES, as laid down in the same RITUAL.

GRAND LODGE OF OREGON.

THE Grand Lodge of Oregon has elected the following officers for the ensuing year, who were publicly installed at the M. E. Church, in Sept. last :—

A. Holbrook, G. M., Oregon City ; J. R. Bayley, D. G. M., Corvallis ; T. J. Holmes, S. G. W., Portland ; S. F. Chadwick, J. G. W., Roseburg ; T. McF. Patton, G. S., Salem ; R. Wilcox, G. T., Hillsbero ; H. K. Hines, G. C. ; Thomas H. Pearne, G. O. ; John McCraken, G. M. ; G. H. Stewart, G. S. B. ; A. McCally, G. S. B. ; J. C. Tolman, G. S. D. ; G. T. Vining, G. J. D. ; D. C. Underwood and O. S. Savage, G. S.'s ; John Taylor, G. Tyler.

A Grand Chapter was organized and officers elected as follows :—

A. W. Ferguson, G. H. P. ; Amory Holbrook, D. G. H. P. ; John McCraken, G. K. ; L. F. Cartee, G. S. ; A. M. Belt, G. T. ; T. McF. Patton, G, S. ; J. C. Ainsworth, G. C. H. ; A. McCally, G. P. S ; J. Myrick, G. R. A. C. ; D. Bagley, G. S.

ST. ANDREW'S LODGE, BOSTON.

THIS fine old Lodge, chartered by the Grand Lodge of Scotland in 1756, and over which Gen. JOSEPH WARREN once presided as W. Master, held its Annual Meeting at Freemasons' Hall, on Thursday the 15th, and its Annual Festival, at the Winthrop House, on St. Andrew's Day, the 30th of November, ult.

The report of the committee on accounts, presented at the annual meeting, disclosed the gratifying and most creditable fact, that the Lodge had, during the past year, distributed in *Charity*, the large sum of *Twelve Hundred and Thirtytwo Dollars !*—a larger sum than was probably ever before given in charity in one year by any private Lodge in this country. The charities of the Lodge have always been large, though they have never before equalled this amount in any one year. However ample the means may be, we think it must be conceded that the benevolence of the Lodge is equally large.

The W. Brother Wm. Parkman, who has served the Lodge for the past three years as Master, having declined a re-election, the following officers were chosen for the ensuing year :—

Charles J. F. Sherman, W. M.; Hales W. Suter, S. W.; Samuel H. Gregory, J. W.; John R. Bradford, Treas.; Alfred A. Wellington, Sec'y.; Peter Wainwright, Chap.; John Reed, Jr., Mar.; Samuel P. Oliver, S. D.; W. H. Johonnot, J. D.; David Pulsifer, I. Sent.; H. H. Tuttle, Tyler.

The festival was held at the Winthrop House (Freemasons' Hall). The tables were spread in the best style of the popular host of that establishment; but what gave to the occasion its peculiar interest was the presentation of a rich and beautiful token of respect to Brother Parkman, the retiring Master of the Lodge. The presentation was made by Bro. Moore, the senior Past Master of the Lodge present, in a brief extemporary address, to which Bro. Parkman made a suitable reply.

The Lodge has recently furnished itself with a new set of Jewels, which are noticed in one of the city papers in the following terms :—

Magnificent Masonic Jewels.—Mr. Henry Guild, No. 2 Winter street, has recently manufactured for the St. Andrew's Lodge of Masons, a full set of jewels, which are pronounced by those capable of judging, to be the most magnificent jewels in the world. They are of new and unique design, made of silver and ornamented with devices in gold, which are wrought elaborately and with great skill.

The Lodge is also renewing its *wardrobe* in other respects, and has furnished itself with a new and elegant *Banner*, which for artistic excellence is not equalled by any similar work that has fallen under our notice. It was painted by Bro. WM. SCHULTZ, and does him great credit as an artist.

ANOTHER INTERESTING DISCOVERY.

OUR correspondent at Newark, Ohio, sends us the following account of another interesting discovery recently made by Mr. Wyrick, who is industriously continuing his examinations of the ancient mounds in the vicinity of Newark. To the antiquary these discoveries can but possess a high degree of interest. We have an imperfect pencil sketch of the Stone-box described by our correspondent, but as the characters on the original are not given, we can form no opinion in relation to it. The character of our correspondent is a sufficient guarantee for the authenticity of the discovery, and for the truthfulness of his statement :—

Newark, Ohio, Nov. 2, 1860.

C. W. MOORE, Esq.

Dear Sir and Bro.—Mr. Wyrick has made another remarkable discovery. On yesterday, in pursuing his investigations in the Stone mound, about 8 miles south of this city, he (in presence of several gentlemen) dug up an oval shaped stone Box, about 8 inches in length by 4½ inches wide, opening in the middle lengthwise. At first sight it seemed solid, but seeing a small hole in one end, caused them to make a further examination, when they succeeded in getting it open. The Box contained a stone, about 6 inches in length by 3 in width and 2 in thickness. One end of the stone is rounded off—the other end has a handle (broken off in opening the Box), or place to pass a ribbon through,—one side has carved in a niche, a human figure, somewhat resembling a Jewish Priest in costume ;—on the obverse side, a part of the stone is raised about a quarter of an inch,—this raised place is covered with characters; every available part of the stone is also covered with characters, some of which are evidently ancient Hebrew, others Phœnician, and there are probably characters upon it of some other ancient language. A Hebraist of this place is of the opinion that the inscription is an abridgement of the Ten Commandments. The head of the figure is covered with a sort of skull cap, and is surrounded by rays. Above it are characters arranged in a semicircular form, which the translator above referred to has rendered, "Moses." The face is of the Grecian type. The composition of the Stone is novaculite.

Should many of the characters prove to be Phœnician (of which the translator is confident), it will be a confirmation of the theory that the Phœnicians, who were a commercial people, skilled in the sciences and especially in Architecture, migrated to Iceland, crossed over from island to island to this continent, and were finally driven out by the warlike tribes who were probably the progenitors of the Indian race. The earth works, mounds and observatories in this State, show conclusively that their builders were *not* the original inhabitants of this continent. The spears, battle axes, arrows, and relics of the mound builders, can be readily distinguished from those of Indian manufacture. The course of their migration on this continent was in a southwesterly direction. In this State many of the works are connected with each other by protected roads. Some of the walls of these roads, or paralel earth works, are now from two to six feet in height. A series of mound observations can also be traced through this State in the same direction.

Another singular fact that may perhaps be of interest to mention is, that the ancient trails and camps of the Indians in this county, were always on the outside of these works. In their trails they always seemed desirous of avoiding them. Mr. Wyrick has also found, in the stone mound, two beautifully polished hexagonal stone plumbs, of a different shape from those previously found in this vicinity.

The speculations and truths of which the discovery of these ancient relics with inscriptions will be confirmatory, are almost innumerable. It can, however, hardly fail to convince us of the Oneness of God, the infinity of His word, His universal worship by the ancient People of this earth, and the preversions of that worship to idolatry and heathenism.

Yours Fraternally,
WILL. M. CUNNINGHAM.

Since the above letter was put in type, we have received a second note from our correspondent, together with a more perfect sketch of the top of the box, with its figure and inscriptions. The shape of the box, he says, is singularly like that of the scarabæus in calcareous stone discovered by Giovanni D'Athanasis at Thebes. And this resemblance he thinks is the more remarkable from the fact that the scarabæus, as a symbol of good, denoted *truth*, in its ultimate or common form. The corollery of all of which is, as we understand it, that he regards the stone as a symbol of truth, or religion, or, in other terms, that it is a sacred or holy stone. And in this he would seem to be sustained by the character of the inscriptions upon it.

The stone is about 6 inches in length and 3 in width. "To give a very popular illustration of its shape," says the Rev. Dr. McCarty of Newark, who has carefully examined it, "I can only say it is like a plain, round-topped church-window; but to describe it mathematically, I would say, draw a rectangle three inches broad and six inches long—bisect one of the ends, and with a radius of one and a half inches, describe a semicircle on this smaller side of the rectangle," and you have the upper part of the stone,—the remainder is but a continuation, in an oblong. The stone is completely covered with characters. The upper surface presents, inside the rim of half an inch, a hollowed aspect. On this hollowed surface stands out in bas relief the figure of a man in profile. It is well executed. The dress is exceedingly like a Jewish priest, as seen in old Jewish cuts. Horne's Introduction &c., to the Bible, has a few such inserted. There is the breastplate, unusually large, and the long flowing robe of the sacrifices. Surrounding the head, which is really well-formed, are three letters, from which the word *Moses* is evident. While some of the letters on the Stone are Hebrew, one is Syriac, one Etruscan, and some bear a general resemblance to those characters most nearly alike in almost all languages reduced to regular alphabets, and others, being entirely unique, are no more than cypher. There is no division between the words on the stone. Indeed, they sometimes run most perplexingly into each other. They are not written, says Dr. McCarty, to whom we are indebted for what follows, with the usual regularity of Hebrew inscriptions—which never separate words at the end of a line—for these separate and divide into all ways and directions. Nor are there anything like points. All these items would mark a great antiquity. The words are in lines and curves—sometimes doubling in a very unusual way. It would be impossible to give any definite idea of this circumstance.

"The whole constitutes an abridged form of the Ten Commandments. Beginning on the upper surface, they may be traced as follows: Surmounting the head of the figure in relief we form a connection, and join to the name the letters which follow it, being half of those on the rim, and a few on the base. Then turning to the lower surface, read first the outer line; then, on a curved and step-like form—following it all round—then backwards over the other outer line—and then on the front. Then turning the sides into view, and following round the arch, read in order all round, and end with the remaining half rim of the upper surface. You will then read it. I must put the Hebrew into English characters, and as there are no points, I will supply them with vowels. It is as follows:—

'*Mosheh † a sher hotzæthicha mè eretz mitzraim † mibeth ngabhàdhim † Anochi Jehovah Elohèichà. Lo † Yihyeh L'chà Elohim achèrim ngal pànài. Lo thangaseh l'chà phesel † Hishthachaveh làhem v'lo thangabh'dim † Lo thishà eth shem Jehovah elohèicha zachur eth iom hashabàth l'qadasho.*' (Here is a large punctuation mark, which I do not understand. It is not Masoretic.) "*Sheshith iom v'ngashith càl ch'lachthecha —Cabbed abhchà v'imecha—Lo thirngoàch. Lo thiláeph. Lo thiglobh. Lo thangalehh bharenghacha ngad shàger. Lo thach'moch bèth rengecha —lo thachamodh esheth rengecha v'ngabhedo v'amàtho v'shu † v'sharo va'hhamoro v'chol asher lerengecha.*

"This mark (†) shows the divisions of the parts of the inscription. The translation may be "Moses (or Messiah) who brought thee out of the land of Egypt, † out of the house of servants. I am Jehovah (or Yahveh) thy God. There shall not be to thee gods other than me before me. Thou shalt not make for thyself a graven image. † Thou shalt not bow down to them or worship them. Thou shalt not take the name of Jehovah thy God in vain. Remember the Sabbath day to SANCTIFY it, the six of day thou shalt do all thy work. Honor thy father and thy mother. Thou shalt not MURDER. Thou shalt not COMMIT ADULTERY. Thou shalt not STEAL. Thou shalt not bear FALSE WITNESS against thy neighbor. Thou shalt not covet thy neighbor's house—thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his."

"N. B. The underscored words point out those which differ from the Hebrew text, in interchanging *lamed* for *nun*. I cannot vouch for the perfect accuracy of the form presented. It is, however, correct enough to give a general idea of the object intended."

IMPOSTORS.

COMPLAINTS are continually coming to us from different parts of our own and the neighboring States, of a class of vagrants who, under the pretence of being Masons, are imposing upon the benevolence of our Lodges and Brethren to an extent unprecedented in the history of the Order in this country. It is in vain that we advertise them, for if detected and exposed under one name they immediately assume another, and continue their depredations in some other section of the State. In illustration of this we give the following letter from the Master of Morning Star Lodge, of Concord :—

Concord, N. H., Nov. 17, 1860.

C. W. MOORE, Esq.

Dear Sir and Brother,—Since I wrote you last the Secretary of our Lodge has received a letter from the W. M. of the Lodge at Waltham, making inquiries relative to one *James O. Hanson*, who represented himself a resident of Loudon and a member of Blazing Star Lodge.

More recently another came to hand from No. Attleboro, inquiring about *James L. Parker*. There is no doubt but Parker and Hanson are aliases for *the* French, about whom you wrote me last July.

Now, we profess to be tolerably honest as a fraternity here, and do not care to enjoy the very *enviable* notoriety among our Massachusetts Brethren, of having such a miscreant connected with us, and my object in writing you at this time is, to inquire if something cannot be done to put a stop to his depredations. I cannot think of any better way than to have all the Lodges in your jurisdiction withhold charity from any one hailing from our Lodge, until they can correspond with us ; for we are not so far distant from any section of your State that communications may not be exchanged in about 24 hours.

I have conversed with many of our members, and all agree with me that this is the most feasible plan to correct the evil, and are willing to be assessed, if need be, to accomplish the object, for we are extremely sensitive of our reputation.

Yours truly and Fraternally,

L. A. WALKER, *W. M. Blazing Star Lodge No.* 11.

The only remedy for this evil is in denying all applications from strangers, at least so far as not to give them money. Give them food, and if need be lodging, *but give them no money*. And it might be well for the Lodges, and Brethren, when applied to by persons of whom they have no knowledge, to report them and their action in reference to them, to the Grand Secretary. The evil is getting to be one of magnitude, and the Craft are not only dishonored by it, but the Lodges are made the unwilling supporters of a class of vagrants whose proper place is the penitentiary.

MASONIC CALENDAR.[*]

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it[†] *Anno Lucis*, (A. L.) "in the year of Light."

SCOTCH RITE, same as Ancient Craft, except the Jewish Chronology is used, *Anno Mundi*, (A. M.) "in the year of the World."

ROYAL ARCH MASONRY dates from the year the second Temple was commenced by Zerubbabel, *Anno Inventionis*, (A. Inv.) "in the year of the Discovery."

ROYAL AND SELECT MASTERS date from the year in which the Temple of Solomon was completed, *Anno Depositionis* (A. Dep.) "in the year of the Deposit."

KNIGHTS TEMPLAR commence their era with the organization of their Order, *Anno Ordinis* (A. O.) "in the year of the Order."

RULES FOR MASONIC DATES.

1. ANCIENT CRAFT—Add 4000 years to the common time. Thus: 1860 and 4000=5860.
2. SCOTCH RITE—Add 3760 to the common era. Thus : 1860 and 3760=5620. After September add another year.
3. ROYAL ARCH—Add 530 years to the vulgar era. Thus : 1860 and 530=2390.
4. ROYAL AND SELECT MASTERS—Add 1000 to the common time. Thus : 1860 and 1000=2860.
5. KNIGHTS TEMPLAR—From the Christian era take 1118. Thus : 1118 from 1860=742.

THE PRESENT.

Year of the Lord, A. D.	1860—Christian era.
Year of the Light, A.·. L.·.	5860—Ancient Craft.
Year of the World, A.·. M.·.	5626—Scotch Rite.
Year of the Discovery, A.·. Inv.·.	2390—Royal Arch.
Year of the Deposit, A.·. Dep.·.	2860—Royal and Select Masters.
Year of the Order, A.·. O.·.	742—Knights Templar.

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[*] By Br. Reynolds, Grand Secretary of the Grand Lodge of Illinois.

[†] Not claimed to be coeval with the Creation, but has symbolic reference to the Light of Masonry.

THE DIGNITY AND DUTY OF SILENCE.

Some circumstances which have lately been rather pointedly brought to our notice in society, induce us to say a word in all kindness to our younger Brethren, in regard to the *duty of silence* upon the subject of Masonry, even in their own domestic circles. We have too much reason for believing that many young married Masons, more especially, are in the habit of *speaking with too much freedom*, in the confidence of affection, respecting the rules and customs of the Order. Now this is not only *essentially wrong*, but compromises their own self-respect as well as the dignity of the Institution. The less that is said upon Masonic proceedings, outside the walls of the Lodge, the better will the purposes and solemn vows of the Order be fulfilled. We are glad to have the good wishes of Creation's "better and fairer half" to encourage us in the discharge of duties, from whose faithful performance none are likely to derive greater benefit than our beloved ones at home: but no woman of elevated and upright mind will seek to pry into matters the revealing of which must lower her husband in his own self-respect as well as hers. Nor do we know anything more painful than to find Masonic subjects freely and flippantly introduced into the conversation of general society, and that sometimes with a minuteness of detail, which gives too good reason for believing that *breaches of obligations* of a solemn and most binding character have been committed. The power of being silent at the command of duty and in observance of a promise, is in itself one which every man and Mason worthy of the name should cultivate assiduously. The lack of it is the mark of a weak mind, and of an improper sense of high moral duty.

CAPT. HILSON.

We understand that a person bearing this name, (whether rightfully or not we are unable to say,) is going about the State and among the Lodges peddling some kind, of a book, the principal feature of which, we are told, is an illustration, or something else, of *female Masonry*, of which he claims to be the inventor. For the book he exacts from three to eight dollars, according to the *gullibility* of his customer; and if he finds the purchaser particularly credulous and liberal, he throws in a *mysterious card*, which he assures him will be of great value to his wife or other female friend who may have occasion to *travel!* This man pretends to be a Mason. Whether he be so or not, we have no means of knowing, never having met with him; but we think we are authorized by what we learn of him from reliable sources, to caution our Lodges and Brethren against having anything to do with him as a Mason, or with his book, as of Masonic authority. If a Mason, judging from his conduct, as manifested in his intercourse with persons whom he does not know to be Masons, he is unworthy of recognition and should not be allowed in any Lodge. So long as such men meet with encouragement among us, so long will our younger and less experienced Brethren be exposed to imposition and fraud, and the credit of our Institution jeopardized in the estimation of those who have just entered its portals, and not yet learned to realize that bad men are the exception in all societies.

GRAND LODGE OF IOWA.

This Grand Body held its annual communication for the current year at Burlington in June, and a copy of the proceedings has been politely furnished us by the Grand Secretary, R. W. Brother T. S. Parvin, now of Iowa City. From the opening address of the Grand Master we make the following extracts:

"At this grand communication we have met at the birth-place of Masonry in Iowa. Yonder, but a stone's throw from where we now are, is the sacred spot where was erected the first altar to Masonry—where was first opened the light in a regular Lodge in this State. Before me I now see some who then assisted in erecting that altar, and in opening that sacred book—who responded to the first sound of the gavel in Iowa. Their locks are whitened and their faces are venerable with years. Their heads are crowned with honor—the honor of true manhood and Masonic integrity. Before me now, and in your midst, lies that open book, and in my hand I hold that gavel which, for the first time, called to order the first Lodge in Iowa. Nearly twenty years have passed away since its sound was heard in the then untamed wilds of this our now happy State. A few faithful hearts, assembling together from different parts of our country, strangers in all things but Masonry, met here and reared their altar, wielded and obeyed this gavel, whose sound has echoed and re-echoed in every vale, on every hill-top, beside every river, and over the wide plains of our fair land, till more than one hundred and fifty Lodges have answered its call. From that hour to this, the course of Masonry has been onward and upward, until her votaries number a mighty host, unchecked or unshaken by surrounding tumults: and like the calm cloud of heaven, may she ever ride over the land, undisturbed by the fierce winds that rage below."

* * * * * * *

"And what is Masonry? Is it merely form and ritual—merely organization and association—merely an institution for physical and pecuniary relief? Is it not more? —the embodiment of a great truth, the illustration of the true principles of manhood? Does it not teach us the duties of man to man—to himself and to God? The three great masters to whom we ascribe its organization, were they not symbols of its essential and constituent principles? Solomon, the personification and incarnation of wisdom! Hiram, of Tyre, the representation of will and power! and Hiram, the builder: the embodiment of skill in the operation and construction of the designs of wisdom? What is the all of manhood? of perfect being? Is it not wisdom to direct, will to execute, and their resultant action, that make the sum of manhood? And is not this manhood? How often do we repeat the words, 'wisdom, strength and beauty,' never thinking that they are supports, the essential attributes, of all things. 'Wisdom, strength and beauty!' The inevitable result of the first two attributes, through their operation, is the form of beauty. The all of being, and the sum of Masonry, are contained in these three words. These are the divine trinity of all things. Freemasonry, then, is wisdom, will and operation, in individual unity—light, love and labor,—the intellect, the heart, the hand. To combine these in harmonious action, is to be a Mason—a man. Wisdom, without will or energy, is an imbecility; will, without wisdom, is an erratic and dangerous power; both, in harmonious operation, produce the forms of divinest beauty. Hence, to be a true man, is to be a good Mason. Let each determine the stature and proportions of his manhood, and he will have the exact measurement of his Masonry."

NON-AFFILIATION.

The following extracts on this thread-worn, but still agitated subject, are from a report of a committee to whom the matter had been referred at the last annual communication:—

"And again, to establish a rule that a non-affiliated Mason *shall* become a member of a Lodge, must be placed in the same category *with*, and may be termed *compulsory Masonry*, and for the reasons we have given above, can find no justification in principle, notwithstanding the expressed opinion of men, or the late actions of Grand Lodges upon this question of compulsory membership, or affiliation. Your committee have spent no time to inquire, from whence originated the idea of compulsory Masonry, or what prompted the action of Grand Lodges upon that subject—as they believe it originated in the hair brained imagination of Masons of modern ideas upon that subject, and that the action of Grand Lodges have been premature, hasty and without much thought or investigation, in relation to the important principles involved; more the product of *policy* than *principle*. In fine, we may be indulged in saying that compulsory membership and compulsory affiliation may be termed the bantlings of *modern progression and innovation*, because we are well assured that the great and benevolent principles of ancient Freemasonry justify no such thing as compulsory Masonry. And while your committee say *this*, they fully accord the sentiment and admonition contained in the 'ancient charges,' 'that every Mason ought to be a member of a Lodge,' yet the individual must be left free to determine that for himself, as the 'ancient charge' is *admonitory*, and not *mandatory*—as it lays down no rule by which a member of a Lodge can be compelled to remain, or one who is not a member can be compelled to join against his will, nor does the ancient charge impose any penalty to enforce the one or the other—hence it leaves it to the option of the Mason himself to determine in view of the obligations resting upon him."

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"And finally, in relation to the idea, which, to some extent, has obtained among Masons in these days of modernism, that a Grand Lodge may rightfully, and ought to, establish a rule or regulation requiring every non-affiliated Mason to join or become a member of a Lodge seems an inconsistency and presents to the mind an absurdity. Because, if a rule be established which requires the performance of an *act* by one party, to be consistent, the same rule will require the performance of a corresponding obligation by the other party. If you take *justice* as the standard and boundary of *right*, by which to determine the *question*, if you say *by the rule*, that a Mason shall join the Lodge or become a member—by the same rule (to be just) you must say to the Lodge, you *shall receive* the applicant. In the judgment of your committee you can do neither, because by the *axomatic principle* which is evident in itself, it was originally designed and understood, that *this* should be left *free* to be determined by the *choice* of the individual himself; the latter you cannot do, because it is forbidden by the ancient law, which declares 'that no Mason shall be admitted a member of a Lodge without the unanimous consent of the Brethren,' hence, the one you must leave to the choice of the individual *himself*, in accordance with the axomatic principle, and the other to the determination of the Lodge, in accordance with the ancient law. This seems to be in accordance with *reason* and *common sense*; therefore, the advice of your committee is, leave this *vexed* question, *let it alone*; if the Mason is right in *heart* he will join, if he lacks that first *important* preparation, you *should not* desire him to join."

The Order in the State seems to be in a very flourishing and healthful condition.

The report of the committee on correspondence is from the pen of Bro. Parvin, and is an interesting and well prepared summary of the proceedings for the past year of those Grand Lodges whose acts were before him.

A FEW WORDS ABOUT THE BALLOT.

A MOST pernicious practice prevails in some of our Lodges, which should be stayed either by specific legislation, or through the official efforts of such Grand Officers as may have jurisdiction over the labors of the subordinate Lodges. The practice to which we refer is that of too loosely, or not fully, balloting. It is very common for Masters to put a question to the vote of the Lodge, and after three, four or five, out of the Lodge composed of twenty members, have deposited their ballots, to ask if "all who *desire* to vote have balloted," and no response being made, to declare the balloting closed. Such a course of proceeding is wrong altogether, and should be reformed. No Brother of a Lodge should refrain, without good reason, from voting on every question which may be submitted to Lodge action. Each one is not only entitled to take action on every subject presented, but is bound to do so unless excused by a majority of his Brethren. It is, therefore, not a question of "desire," but of duty, and that duty should be fully exercised. On every question of finance, involving the expenditure of a dollar only, any Brother has a right to demand that every member present shall vote. Of how much more importance then is it that in the grave question of the admission of a candidate the same requirement should be enforced. In the one case the funds of the Lodge may be immaterially affected, but in the other a blow may be struck at its integrity and well being, from which it may take years to recover. After a bad man has been admitted to Masonry, members may say that, although present when he was balloted for, they took no part in the vote, and hence assume that they cannot be held responsible for his admission; but any such declaration comes with an ill grace, or with no grace at all. It was their duty to have voted, and such excuse as this has no other effect than to charge them with the non-performance of that duty.

Every vote pre-supposes a knowledge on the part of the voter of the subject upon which he is called upon to ballot, and in doing the act he is also supposed to conscientiously perform a duty. If, therefore, when he is called upon to ballot, he should not be informed sufficiently to ballot understandingly, it would be his duty to move a postponement of the ballot until such time as he should be properly informed.

Hence it will be perceived that the enforcement of the principle for which we contend, that every member of a Lodge present at a business communication, should be required to vote, unless excused by a majority, on every subject brought before it, would lead to more care, and a more enlarged exercise of the investigating faculties that are usually exercised in Lodge affairs. Let the Masters of Lodges think of these things, and ask themselves if our remarks are not just.—*N. Y. Despatch.*

PAYING DELEGATES.

The Grand Lodge of Illinois, as do some other of the Grand Lodges in the Southern and Western States, pays the expenses of the delegates attending its communications, which are held *once a year*, and not *quarterly*, as with us. These expenses are of course very heavy, and in order to meet them the Lodges have been annually taxed, in addition to their annual dues, seventyfive cents on each of their members—i. e. a Lodge having one hundred members is required to pay into the Treasury of the Grand Lodge, in the form of a capitation tax, seventyfive dollars, annually. But this has been found to be insufficient to enable the Grand Lodge to meet its current expenses, as will be seen from the following extract from the report of the committee on accounts presented at its recent annual communication :—

"Your Committee feel it their duty to call the attention of the Grand Lodge to the fact, that the disbursements made to meet the expenses of the past year, *exceed the entire receipts* of the Grand Lodge by the sum of $747 32, and that there are some 54 new Lodges recently chartered whose *representative expenses* will greatly add to the necessary expenditures of the ensuing year, and that unless some method is devised for increasing the revenue of the Grand Lodge, our means will be totally inadequate to meet our constantly swelling expenses and the Grand Treasury will become bankrupt. In view of the facts too painfully apparent from the examination of the accounts of the Grand Secretary and Grand Treasurer, and to meet the exigency of the case, your Committee would recommend an increase of the Grand Lodge dues to one dollar."

To meet this difficulty the following resolution was offered :—

"*Resolved*, That each Lodge in this jurisdiction be requested to pay into the Treasury of this Grand Lodge, for the ensuing year, twentyfive cents for each member in addition to the seventyfive cents required by the By-Laws, as it has become apparent that the present rate of seventyfive cents is insufficient to pay the expenses of this Grand Lodge under the system of payment to Representatives of Lodges."

To show the unequal operation of the system, the Grand Master gives the following facts :—

"Five Lodges paid in $37.50, and drew out $95.40, while five other Lodges paid in $493, and drew out but $88. This is the extreme, yet 51 Lodges, in sums varying from $10.50 to $26.25, paid in $932.25, and in sums varing from $10 to $40, drew out $1,296.10, making an excess with the first named five Lodges of $471.75, while fiftyone other Lodges paid, in sums varying from $39 to $78.75, the sum of $2,572.50, and drew out, in sums varying from $6 to $29.70, the sum of $721.90, making an excess of money paid in, with the other five Lodges, the sum of $2,256.60.

THE PRINCE OF WALES AND A RELIC OF THE PAST.

Now that His Royal Highness the Prince of Wales is in this country, nothing connected with himself or his Royal ancestors is uninteresting to the general reader. The matter to which we intend now to allude, is interesting to all, though more especially to the Brethren of the mystic tie—we mean the Masonic Fraternity of Canada. Yesterday the Grand Secretary of the Grand Lodge of Canada, T. B. Harris, Esq., handed us for inspection a medal or token, in copper, struck in the year 1794. Not being thoroughly posted in Heraldry, we perhaps shall not give a heraldic or antiquarian description of it; however, we will endeavor to give our readers a good idea of what it is like, and afford them some information as to its history. The token, as we have said, is of copper, and about the size of the English halfpenny. On one side of it is the old Masonic motto "*Sit lux et lux fuit*," round the edge, while in the centre is a triangle, on the three sides of which are the words Wisdom, Strength, and Beauty ; within the triangle, and at the apex, is the All-seeing Eye, in a glory, immediately beneath the letter G. The remainder of the triangle is filled up as follows :—A winged boy grasps the plumb-rule, at the foot of which are lying the square and compass, the trowel and the mallet ; he appears to be kicking over the hour-glass, while with the other hand he points to the emblems above, the All-seeing Eye and the letter G—the signification of which every Mason knows. On the other side, the inscription round the edge is as follows :—"Prince of Wales elected Grand Master 24th Nov., 1790." In the centre is a coat of arms, a dove over a globe being the crest; the shield is supported by two animals rampant. On the shield are three castles with a square in the centre, on which is a pair of compasses elongated.

The motto on the scroll beneath is *Honor et Amor Justitia.* On the rim is the following inscription—Masonic Token : "J. Leichley fecit, 1794." The rim is much worn, and we may be mistaken in the name of the issuer. On consulting one of the highest Masonic authorities (Preston) we find that, on Thursday, the 6th of February, 1787, His Royal Highness was made a Mason at an occasional Lodge, convened for the purpose at the Star and Garter Tavern, Pall Mall, over which the Duke of Cumberland presided in person, he being, at this time, M. W. Grand Master. In September, 1790, the Grand Master died ; and, on the 25th of November of the same year, says Preston, "His Royal Highness the Prince of Wales was elected to the important office of Grand Master." So that this token was undoubtedly struck in commemoration of that event.—*Hamilton Spectator*, (*Canada West*), *Aug.* 8. 1860.

THE DRUSES.

WHENEVER a Druse dies in Syria they believe that his soul is immediately born again in China, in which country they believe are numberless Druses, who one day or other will issue forth, conquer the whole world, re-establish the true faith throughout the world, and punish all unbelievers. * * * But a still more extraordinary belief exists among the Druses of the Mountain—namely, that there are many Akkals (initiated) of their creed in the hills of Scotland, who, on account of the dominant religion, are obliged to profess Christianity outwardly, but who amongst themselves are as pure Druses of the initiated class as any that exist in Lebanon. After learning that I was a Scotchman, Druses have often questioned me as to whether I was aware that members of their creed existed in that country; this tradition appears to have been handed down to the present generation from the days of the Crusaders, and to have got mixed up with the fact that the Templars existed formerly in certain parts of Europe; for certain ceremonies, which the Syrian Druses say are practiced by their Scottish brethren, bear a close resemblance to those of the old Knights Templars. But it is more likely still—and this is probably one of the reasons of their supposed affinity with the Chinese—that amongst the Druses, as among other semi-civilized nations, certain affiliations, signs of Freemasonry have crept in, and they have formed the idea that wherever traces of the same society exist the people hold the same religious creed."—*Once a Week.*

ANOTHER ETYMOLOGY OF MASON.

[This is more ingenious than satisfactory.]

PERMIT me to send you the following note of a new derivation of the word "Mason," which an Irish Brother has given me.—ALEX.

The Rev. Bro. S. G. Morrison, in a lecture on "the Ethics of Freemasonry," delivered in 1856, proposes the following new etymology of the word "Mason": "The word is derived from the secrecy and exclusiveness observed in our Lodges. Every Lodge is guarded by a Tyler. It is supposed that he is armed. Formerly his protective weapon was the *club*. The old Latin for this was *maça*. It is the word yet in Spain. The meaning of *maça* is club or *mace*—the club borne by corporate bodies. Because, therefore, bodies of architects, including all trades necessary for effecting or carrying out their plans, preserved their secrets by deliberating within a closed or guarded Lodge—a Lodge guarded by the *maça, Mason* was the designation of every Brother, and *Masonry* the name of the noble system. At what time persons, not Masons by profession, sought admission into the Order I cannot tell, but it must have been at an early date. The records of a Lodge at Warrington, so old as 1648, note the admission of Col. Mainwaring and the great antiquary Elias Ashmole; Charles I., Charles II., and James II., were initiated. All such were 'accepted,' hence 'Accepted Masons;" and as a mark of respect and confidence, they were admitted to all the privileges of the Craft, and hence 'free.' From this, then, we have the designation 'Free and Accepted Masons.'"

IRON TOOLS AND THE TEMPLE.

A CORRESPONDENT of the *London Freemasons' Magazine*, asks, "It is a tradition that no iron tools were used in the building of the Temple. What was the reason?" To this the editor replies: To preserve it from pollution. In the Holy Scriptures, wherever a command is given to build an altar to God, it is always composed of unhewn stones. At the erection of the Tabernacle in the wilderness, God commanded Moses: "Thou shalt build an altar unto the Lord thy God; an altar of stones; thou shalt not lift up any iron tool upon them."—[DEUT. xxvii. 5.] And, again, at the building of the Temple, it is said that "The house was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was building." [1 Kings, vi. 7.] And the idea of the pollution of iron tools was so prevalent among the Jews, that David, speaking of the desecration of the Temple by the heathen, says: "They break down the carved work thereof at once with axes and hammers. They have cast fire into the sanctuary; they have defiled by casting down the dwelling place of Thy name to the ground." Read the late Bishop Heber's lovely poem, Palestine.

How beautiful do all the symbolisms of Masonry harmonize with the teachings of the Holy Scriptures! There is no part of them, but, traced to its origin, the inquirer will find it somewhere in the oracles of God, and from it may be drawn a truth or principle of vital importance.—*N. Y. Dispatch.*

GIBRALTAR.

INHABITNTS' LODGE (187).—The regular meeting of this Lodge was held on Monday, 1st October, with an interesting business paper before it. Bro. Gorham, W. M., presided, Bros. Jackson, S. W., and Wilkinson, J. W., assisting at their respective columns, and about sixty Brethren being present, among whom we noticed the following P. Ms. and visitors:—Bro. Bueno, W. M. 132; Bros. Taylor, P. M. 132; Warrell, P. M. 178; Riera, P. M. 178; Ingram, P. M., 345 (178); Major Middleton, P. M. 641 (178 W. M., 322 G. R. J.); Bueno, Jun., Garcia, Romero, and others from No. 132; Viesohn, 654; and several from 325 G. R. J. The Lodge having been opened, Bro. Capt. Tewart, No. 345, and Bro. Viesohn, 654, were unanimously elected joining members of the Lodge, and Lieut. Bradford, (Her Majesty's 8th, the King's Regiment,) as a candidate. The latter was then regularly admitted into Masonry, after which the propriety of introducing music into the ceremonies of this Lodge was considered, and being highly approved of, it was determined that a harmonium should be purchased; and Bro. Viesohn, having kindly undertaken to act as organist, he was authorized to select an instrument. A grant of money to the widow of a P. M. in another Lodge in the garrison, to the widow of a late member of this Lodge, and a sum of $25 towards the relief and passage home of a distressed Brother from America, having been voted, the Lodge was closed, when about forty of the Brethren sat down to an excellent supper, and having spent a short time in the interchange of fraternal sentiments, interspersed with appropriate songs, they brought this very pleasant meeting to a close about 11 P. M.

OFFICERS OF THE G. R. A. CHAPTER OF MASSACHUSETTS, ELECTED SEPT. 11, 1860.

M. E. James Kimball, Salem, G. H. P.; Solon Thornton, Boston, Dep. G. H. P.; Sylvester Baxter, Hyannis, G. K.; George Sherwin, Fitchburg, G. S.; E. Charles C. Dame, G. C. H.; James R. Gardner, Boston, G. P. S.; Ebenezer W. Lathrop, Chelsea, G. R. A. C.; Daniel Grant, Jr., Boston, G. M. 3d V.; John S. Cox, Milford, G. M. 2d V.; A. H. Kirkham, Springfield, G. M. 1st V.; Peter C. Jones, Boston, G. T.; Thomas Waterman, Boston G. S.; Peter C. Jones, W. Parkman and Wm. H. L. Smith, Trustees of the Funds; Rev. Noah M. Gaylord, Boston, and Rev. R. S. Pope, Hyannis, G. Chaplains; William L. Batchelder, Salem, G. L.; Theodore H. Emmons, Boston, S. G. S.; E. H. Broad, Worcester, J. G. S.; John McClellan, Wyzeman Marshall and Richard Briggs, Com. of Finance; William Parkman, Thomas Waterman and Charles C. Dame, Com. of Charity; William C. Martin, G. T.

DANGER AND POPULARITY.

It cannot be denied that Masonry has progressed too rapidly for the last twenty years. It has tended toward a condition of popularity that never was intended by its founders, and which is utterly inconsistent with its nature. Masonry was never designed to be a popular institution. No secret society can seek popularity without being corrupted and eventually destroyed. It is the exclusiveness of the association that has preserved it, and to render it popular is to expose it to a viscissitude more calamitous than any it has passed through since it became a distinct and efficient organization.

In this respect, as in some others, Masonry is like the church; it prospers most when let alone, or when abused and persecuted. The prosperity alluded to is that of character and efficiency as an agent of good, not that of public approbation and worldly applause. When the shouts of popular applause ring through our secluded halls, the knell of the Order will soon follow. Our strength is to sit still, and if the world wonders what we are doing, and is curious to know how our labors are performed, let it wonder, and let its curiosity remain unsatisfied. In the secret societies of past centuries were contained the learning and the character of those centuries. None but the eminent, worthy, and distinguished, were admitted to their mysteries. Masonry has evidently degenerated in proportion as it has become popular, and it has at this moment no foe that it may fear half so much as that of its own popularity. The popular mind has not the capability of estimating truly the character and purposes of the Masonic institution. It requires not only a large share of intelligence, but a peculiar faculty of observation and scrutiny, to apprehend the mysteries that underlie the great superstructure that Masons are ever engaged in erecting. The work of Masonry is a work of reform. It is a work of profound moral research, and its development is in the form of modern ethics, for which the world has never yet been prepared, nor do present indications afford the hope that such preparation is in progress.—*Bro. J. N. McJilton.*

THE ATTRIBUTES OF MASONRY.

Philanthropy, which in other words is a love of our fellow men, and may be developed as variously in the design of institutions as in breasts of individuals. Every institution and personal feeling which tends to promote the good of mankind, whether in relation to their physical, moral, or intellectual condition, is undoubtedly philanthropic. The mere design, or desire, is of that character, whether it be able to accomplish any good or not. *Beneficence*, on the other hand, is active goodneas, or rather the bestowment of actual good, or real benefit, without necessarily implying philanthropy either in motive or in object. Many men have been generously beneficent from the most vain-glorious motives, without any regard to the objects on whom their benefits have alighted, or to the private feelings that have been scorched by the publicity of the act. Benevolence, however, is kindness of feeling towards the object of beneficence, and consults the shrinking feelings of its recipients as tenderly as their other wants. But the kindness of benevolence may be too limited, peculiar, and individual in its objects as to amount to philanthropy, and too much a matter of mere feeling to constitute benificence, its distinguished characteristic being kindness of manner. All the attributes of practical good to mankind are united in the one word Freemasonry. It is philanthropic, because it is founded upon the love of mankind, and tends to promote their benefit to a greater extent thon the external world has ever dreamed. It is benificent, because its benefits are actual, substantial and timely, and not theoretical, frivolous, or inconsiderate. And it is benevolent, because it is kind and fraternal in manner, private and confidential in communication, and spares the feelings of the recipient the sense of humiliating obligation. The obligation of Masonic charity being imperative upon every member, the position of recipiency, under need, is necessarily a common privilege; indeed, there is no obligation with our Order which does not partake of the same advantageous character. It has been captiously alleged, we are well aware, against these high but just pretensions, that the claims of Freemasonry to the attributes of general philanthropy are evidently invalid, inasmuch as its benefits, whatever they may be, are always limited to the members of its own fraternity. We know, however, that the true character of the institution in this respect is in exact accordance with the eminent Christian obligation to "do good to all men, but especially to the houshold of faith"; not meaning, however, by this last expression the professors of any peculiar form of religious creed, for the Masonic household embraces all who acknowledge the existence of the one Supreme Being, the Grand Master of all, of Heaven and of earth. And that our philanthropy should be directed toward these first, and in a special degree, is necessary to its exercise in any manner whatever. No institution yet established in the world is capable of doing good to all mankind at once; but that one assuredly approaches most nearly to that capacity of philanthropy, which excludes none on account of country, language, or creed, and has its brethren and beneficiaries in every region of the earth. It has been invidiously alleged that the system of Masonic benificence is less active and less extensive than that of other institutions of more recent origin and less reserved display. But, without for one moment disparaging any other plans for human good that may be organized and operating around us, we may be calmly conscious that ours is such as to obviate the possibility, at once, both of attack and of defence. It is essentially private, its beneficence is veiled by its benevolence, and its benevolence is sanctified by its secrecy. We can only properly say, when we say ought upon the subject, that our charity, like the "quality of mercy," described by the poet, "is not strained," but

> " ——— it is twice blessed,
> Blessing him that gives and him that takes,
> And dropping like the gentle dew from heaven
> Upon the place beneath."

PROGRESS AND UNITY.

Bro. James J. Davidson delivered an oration before the Masons of Dallas, Ill., on St. John's day, in June last. We give the closing remarks :

The establishment of societies for the purpose of confraternity, is but the legitimate expansion of properties commensurate with our common nature, and controlling humanity by laws, instincts, passions, aspirations and wants, in the developments marking the epochs of history. Progress is the law of nature, but progress implies concert of action. In unity there is strength, and in the interchange of thought and experience, evils are avoided, great principles educed, grand discoveries are made, and vast enterprises achieved, and the march of progression accelerated. Individual efforts accomplish but little. The pathway of science, the schools of philosophy, the temple of arts, the brilliant world of literature, the history of political science, the progress of civil freedom, the commerce of the nations, the rapid spread of evangelical life, are all tributes to the success of united action. Action, enlightened philanthropic action, on the part of those that preceded us has placed us under great obligations, duly to be discharged by emulating the virtues of our predecessors and sending out upon the mysterious future similar currents of power. It is only thus we rise to the dignity of life and inherit a double immortality, an immortality of influence among men and an immortality of being among angels. Finally, my Brethren, remember mutual dependence is the law of God, and ought to be the law which should rule men.

MAKING, PASSING, AND RAISING, THE SAME DAY.

Are there any proofs that Masons were ever made, passed, and raised on the same day in England.—Henry Stock.—[We believe it was occasionally done. On the 9th of Frebruary, 1767, an occasional Lodge was held at the Thatched House, when H. R. H. the Duke of Cumberland was "in the usual manner introduced, and made an Entered Apprentice, passed a Fellow Craft, and raised to the degree of a Master Mason." See Entick's "Constitutions," p. 310, as the authority; but this may have been an exceptional case, the Brother having been a member of the Royal Family.]—*Lon. F. Mag.*

NEW ZEALAND.

Auckland.—A new Freemasons' Hall is about to be built here. The front elevation will be constructed in two Orders—the lower story or ground floor being in the Doric, and the upper story in the Ionic Order of architecture. The front will be relieved by a highly wrought pediment, supported by graceful pilasters. Colonial sandstone is the material of which the building is to be constructed. To take away that disagreeable appearance of sameness which sometimes attaches to large buildings, the front elevation of the ground floor will be in the rustic style, and the front elevation of the first floor in rubbled stone. Five semicircular-headed windows in the ground floor will suffice to light the interior of the building from the front. The total height of the front elevation is to be 60 feet, by a width of 57 feet. The great hall will be up stairs, and almost roomy one it will be, judging from its area, which will occupy the whole of the first floor. It measures 73 feet long, 50 feet wide, and 30 feet high. On the ground floor will be two Lodge-rooms measuring 35 feet by 22 feet, and a supper-room 35 feet by 20 feet. It is unnecessary to state there is to be a capacious vestibule, neat cloak rooms, and sundry out offices. This noble edifice is to cost £6000, and is to be completed in ten months from the 4th of April last. The architectural supervision of the building is in the hands of Mr. G. A. Mansfield ; whilst the practical portion of the work is under the control of Messrs A. and S. Leveridge and Mr. Austin. The foundation stone was laid on Wednesday, June 13. The Brethren under the different constitutions assembled in large numbers in front of the old hall, and walked in procession from that place to the site of the new Hall in Clarence street. The stone was laid with great ceremony, and in the afternoon there were two banquets to commemorate the occasion.

CAPE OF GOOD HOPE.

Masonry seems to have received an impetus at the Cape of Good Hope during Prince Alfred's visit. At Cape Town the Craft made a loyal demonstration. At King William Town they laid the foundation-stone of a new Masonic Hall At Graham's Town the Albany, No. 545, has awoke out of sleep, and assisted by a number of non-members, managed to make a very respectable procession at the laying the foundation-stone of "Alfred's Tower." And now a new warrant has been applied for at Graham's Town, the first W. M. to be B. Comp. Gen. Drake, *C. B.*, P. M. of Lodges, No. 712 and 753, P. D. G. M. West Australia, whose past exertions and energetic activity in the cause of Masonry, in Australia and Gibraltar, argue well for the future of the new Lodge and of Masonry in South Africa generally. £80 were subscribed and sent home at once for warrant, jewels, &c.

IRELAND.

His Grace Augustus Frederick, Duke of Leinster, is the Grand Master, and the R. W. John E. Hyndman, Grand Secretary. In this jurisdiction, every Chapter is attached to some warranted Lodge, and all Councils and Encampments are required to be attached to a Lodge and Chapter. As a legitimate consequence of this connection, a compact has been entered into between the Grand Lodge, Grand Chapter, Grand Encampment, and the Supreme Council of Rites for Ireland, by which it is agreed that any Brother excluded, suspended, or restored to the rights of Masonry, by one of the contracting parties, shall, on the case being officially communicated to the others, be by them severally excluded, suspended, or restored, as the case may be, without further investigation. The general rule in the United States is, that a suspension or expulsion in a Subordinate Lodge has the same effect in the higher bodies; but neither a suspension or expulsion in a Chapter or Encampment affects the standing in a Lodge.

FREE MASONS, FREE SMITHS, FREE CARPENTERS.

A VERY admirably written article, entitled "A Fragment of History," by M. W. Bro. John L. Lewis, Jr., is in the *Eclectic* for November, based upon the following passage, which occurred in the *Tattler* for June 9th, 1709:—"You have seen them accost each other with effeminate airs; they have their signs and tokens like Free-Masons; they rail at womankind," &c.

Our distinguished Brother fairly infers that this extract falsifies the positions of the anti-masonic writers, who asserted Freemasonry had its *origin* in 1717, for, eight years previously, Sir Richard Steele, in the above passage, had represented the Pretty Fellows as having "signs and tokens like Free-Masons." Our M. W. Brother also argues that "if it meant operative masons only, freemen of the guild or corporation, why should the compound word be used, connected, as in *the original*, by a hyphen?"—"Why not say Free-Carpenters or Free-Smiths as well?" If we understand the drift of his argument, it is that the term Free-Masons was given to those who succeeded the Temple Craftsmen, and our object in thus alluding to Bro. Lewis's very ingenious article is to do away with the idea many of the Order now entertain, that the present Freemasons are descended from only one branch of the artificers or master workmen at the Temple—those who wrought in stone. If we go back to the Temple, we will find that *one* of the three G. Masters was no Stone-Mason. He was an artificer or worker in metals. He figures altogether as a *Smith*, and who will state that he was no Freemason, or, as now understood, member of the Ancient Craft. In Ireland, there are few persons unacquainted with the *Gobhan Saor*, or Free-*Smith*. Yet, though called a *Free-Smith*, he was a builder, or craftsman, and to him are ascribed all the extraordinary buildings in Ireland of which the origin is unknown, as many of those of later date are ascribed to what are now known solely as Freemasons. The analogy, however, between *Hiram Abif* and the *Gobhan Saor* is perfect. They were both Free-Smiths, or free of the guild or corporation—a corporation which, in that early period, had probably some more general or universal designation. In Ireland, at this day, an expert Mason is still *a saor*, that is free, or *good smith*, *Gobhan mait*. In the ancient poem of Oisin, the *Gobhan* is represented as going about with a *hammer in his right hand*, and is called "*the smith of many arts and sciences*." The Stone Masons of Ireland now have a secret language. It is known as the *Barlagair ma Saor*, and a similar one is used by the traveling tinkers. We, therefore, hold that all operatives, whether Smiths, Carpenters or Masons, composing the Artificers of Solomon's Temple formed the present secret society known as Freemasons—and that the latter term was one of modern application—that is, comparatively speaking, and, though a substitute, a term upon the origin of which our Masonic *litterateurs* differ. Freemasonry embraces all the arts and sciences—why not all the *artists*?—*N. Y. Sun. Courier.*

DEDICATION AT FOXBORO.

THE new building lately completed in Foxboro, Mass., intended for the use of St. Alban's Lodge, and owned by its members, was publicly dedicated by Bro. Wyzeman Marshall, of Boston, on Monday evening, Oct. 29th, (under a commission of the Grand Master). After which, the officers elect were installed in Br. Marshall's *Master*ly manner, assisted by Brothers Gay and Tarbell, of Boston. A well filled hall of ladies added very much to the pleasures of the ceremonies, which were interspersed by some very fine music by Miss Johnson, and singing by Miss True, of Roxbury, and others. After the installation, we adjourned to the hall below, and partook of the "goodies" from the well filled tables. Several sentiments were offered, among which was one by Dr. Littlefield, W. M.—"Not all the wisdom of former ages has passed away, as we occasionally have a *Wiseman* to *Marshall* us." To which Brother Marshall responded in a very eloquent manner. Brother Gay being called upon, gave a humorous song of country courtship. Having again repaired to the Lodge room, we were favored by a recitation from Shakespeare's "Romeo and Juliet," by Brother Marshall. It now being a little past "low-twelve," we coucluded the pleasures of the evening by a Quartette and "Old Hundred." The surprizing growth of this Lodge has awakened an unusual interest in its vicinity. With a good roll of membership they own a large and costly building, together with a well furnished hall, the furniture having been manufactured by Russell & Baker expressly for Masonic uses, and given by its members. F.

FORMS AND CEREMONIES.

To the eye of those without the Temple of Masonry, our forms, which yield no obedience to time and "*change not*," are often estimated, to use the language of the bard of Avon, as "signifying nothing." Yet the *moral obligation* and religious influence, arising from the development of these ceremonies, we fully comprehend. We know them to be replete with incentives to the duties of life, as well as full of promptings to the faithful accomplishment of all the engagements we have "of our own free will and accord" undertaken. But as all the ceremonies of the Paschal Lamb, instituted under the Mosaic dispensation, as a typical representation of our spiritual deliverance, were mere vacuity, though prescribed by God himself, when compared with the fullness of the Redemption of the "slain Lion of the Tribe of Judah;" so the ceremonies of our Order, though they admit not disregard, are to be considered as mere darkness, when placed in competition with the meridian effulgence of the sun of Masonry.—*Crystal.*

BROTHER JOHN B. HAMMATT.

The *Sixtieth Anniversary* of the initiation of this venerable Brother occurred on the 26th ultimo, and was made the occasion, by St. John's Lodge, (of which he has been a member since the year following his admission into Masonry,) of one of the most interesting and gratifying festivals it has ever been our happiness to participate in. A special meeting of the Lodge was convened for the purpose, and especial pains were taken to call together as many of the older members of the fraternity in the city, as it was supposed might be able to attend without risk to their health. And there were accordingly present Brethren who had been Masons—one 60, another 56, another 54, and several ranging between 40 and 50 years, besides some two hundred or more of a later generation. Such an assemblage of the older members of the Order is rarely witnessed. The guest of the occasion was received in due form, the Brethren being arranged in double line, and was welcomed in warm and appropriate terms by the Master of the Lodge, Brother Wyzeman Marshall. A specimen of the work was then given on the third degree,—at the conclusion of which the W. Master again addressed the aged Brother in eloquent and touching words, and concluded by presenting him with a member's Jewel, in gold, suitably inscribed.

To this address Brother Hammatt made a brief reply, referring to his initiation in Columbian Lodge, *sixty years ago*, saying, that he soon after became a pupil of Thos. Smith Webb, of whom he learned the work and lectures of the first three degrees, and the following year united himself with St. John's Lodge, as a member; and in 1810, having filled most of the subordinate offices, he became its W. Master.

Our Brother was made a Royal Arch Mason in St. Andrew's Chapter, Boston, in 1801, and was elected its H. P. in 1810; and in 1811, he was elected Junior Grand Warden of the Grand Lodge of the State. He was knighted in the Boston Encampment in 1805, and continued an active member of it until 1815, when he removed to Alexandria, in the District of Columbia. While a resident there he was commissioned by the Grand Master of Virginia as District Deputy Grand Master, being at the time a member of Alexandria Washington Lodge, No. 22, of which Gen. Washington is said to have been Master at the time of its organization. In 1818, he served as H. P. of Potomac Chapter at Georgetown, and subsequently held the same office in Brook Chapter at Alexandria. In 1820, he became Master of Evangelical Lodge at Alexandria, and in 1826 was elected Dep. Grand High Priest of the Grand Chapter of the District. In 1830, he returned to Boston, and was subsequently appointed Deputy Grand Master of the Grand Lodge of Massachusetts. He has also served as G. H. P. of the Grand Chapter of the State, and Grand Master of the Grand Encampment of Massachusetts and Rhode Island, and Commander of the Boston Encampment of Knights Templars. Indeed it would be difficult to name any office in Masonry, except that of Grand Master, which our Brother has not filled, and always to his own credit and the acceptance of his Brethren. He was born in Boston, June 12, 1778.

Brother Hammatt is not the oldest Mason in the United States, nor yet the oldest in our own State, but if there be one living whose whole life has been more earnestly, truthfully, or actively devoted to the best interests of Masonry in this country, he is unknown to us. But this is not the time to write his biography or his eulogy.

At the conclusion of the ceremonies in the Lodge-room, a procession was formed, and the Brethren, to the number of two hundred or more, including the invited guests, were marched to the banquet-hall, where an elegant and bountiful collation had been spread in the best style of the popular host of the Winthrop House. Here an hour or two were spent in a very agreeable way, and we doubt not to the satisfaction of all present.

THE SIGNS OF THE TIMES.

Politics do not fall within the sphere of our duties as the conductor of a Masonic periodical; nevertheless, we shall be pardoned for laying the following letter before our readers. It does not come from a professional politician; neither does it come from an *ultraist*, on one side or the other, of the two great divisions which now threaten the integrity of the Union; but it comes from one who loves his *whole* country—north and south, east and west—and whose heart bleeds at the sad prospect before him. He is an intelligent man, not easily to be carried to extremes by his sympathies, or warped by surrounding circumstances in his judgment. He speaks from his own observations, and lays before us the matured convictions of his own mind. He speaks from among the masses, and indicates their sentiments. And it is this that gives force and significance to his letter, which leaves no room to doubt that our Brethren of the Southern States are *now*, at least, in earnest, and that the grievances of which they complain,—whether rightfully or not, is a question not here open for discussion,—must be speedily amicably and satisfactorily adjusted, or the American republic, as a united country, is at an end! This is a sad alternative, but it is now definitely before us and must be met. That there is patriotism enough among the conservative men of the country to meet it, as it should be met, and to remove all impending difficulties, we dare not doubt. But the work must not be left to the politicians. The people must take it into their own hands, and select from among themselves, their ablest and best men to meet in national council together. Such a body would, and it is doubtful if any other can, afford the permanent relief demanded by the exigencies of the times. The letter of our correspondent follows :—

Memphis, Tenn., Nov. 22d, 1860.

R. W. C. W. Moore.

Dear Sir and Bro.—I have delayed forwarding my subscription to your Magazine for the current year, in hopes that the political condition of our country would be bettered. Now, Hope herself has gone, and painful and revolting to my feelings as it is, I must request the discontinuance of my name on your subscription list. Although I never saw you, yet, in the time that I have been a subscriber to the Masonic Magazine, I have learned to respect you profoundly as a man, and love you as a Brother.

The Union is at an end. Fanaticism has done its work. The Temple of Liberty is demolished, and who can hope that another Zerubbabel will rise to build it again? In another month the mail service will be broken up completely. I return you the first number current volume, with ardent and fraternal wishes for your prosperity here and everlasting rest hereafter.

G. O. B.

We cannot think that our correspondent's fears respecting the stopping of the mails is to be realized so soon as he predicts, yet, unless some compromises are effected, some guaranties for the future agreed upon, and a more conservative and fraternal feeling brought about between the two sections of the country, it is more than probable that such an event may occur before the expiration of many months. We cannot, however, but believe that a kind Providence has some measure in reserve for us, by which such a terrible calamity will be avoided.

MASONRY KNOWS NO NORTH, NO SOUTH, NO EAST, NO WEST.

We ask our readers to read with the same pleasure that we publish, the following remarks of Comp. E. F. Watson, Grand High Priest of North Carolina : "While the social and political world has been torn by dissension, while our happy and glorious federal Union itself has been rent by faction, and blind fanaticism for a while has swayed the popular mind and threatened to overthrow our free institutions and engulph our liberties in the turbid stream of civil strife, the star of our cherished Order has still gone on in undiminished lustre ; unmoved by the threatening elements overhanging its pathway ; unchecked by the angry waves and bursting storms, it still shines an unwavering beacon to admiring thousands.

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"Masonry recognizes no North, no South, no East, no West, except Masonically ; then, if she is true to her great principles, the dangers which at present threaten us, and the breakers and whirlpools upon which the great ship of State seems likely to be thrown and dashed into a thousand atoms, to sink and rise no more, will be avoided, and she will be conducted safely into a harbor of safety. May God speed her on in her great work ! The age in which we live has great reason to expect much from us, and it is our duty to see what Masonry can do in allaying party and sectional strife, and the promotion of Brotherly Love and Charity among all men, but more especially the members of the Fraternity."

GRAND COUNCIL R. & S. M. FOR R. ISLAND.

The press has already noticed that preliminary steps had been taken towards the organization of a Grand Council of Royal and Select Masters, in this State. This result was attained yesterday, (Oct. 30,) and the Grand Council was regularly constituted and dedicated to the Thrice Illustrious Grand Master, and its officers duly installed.

At the appointed hour, a number of Companions Royal and Select Masters, hailing from the various Councils of the State, convened in Masons' Hall, in this city, and were called to order by the chairman, Comp. James Salsbury.

The minutes of the proceedings of the preliminary meetings were read, and then submitted to Ill. Companions E. B. Moore, M. P. G. M. of Mass. ; H. B. Ensign, M. P. G. M. of Conn. ; W. Felch, D. P. G. M. of Mass. ; and E. G. Storer, G. R. of Conn., for examination.

The preliminary proceedings having been approved, the impressive ceremonies of constitution and dedication were performed under the conduct of the M. P. Grand Master of the Grand Council of Connecticut.

The Grand Master having made proclamation that the Grand Council was duly constituted, the Grand Chaplain, Rev. Comp. Sidney Dean, of Pawtucket, offered the following fervent and appropriate prayer :—

Almighty and all glorious Father, the Architect of the Universe and of these human temples ; Thou who art the Alpha and Omega, the beginning and the ending, the First and the Last, we bow in adoration before Thy throne of majesty and mercy. Ignorant until enlightened by Thee, and rough ashlers in the quarries of nature until formed and squared by Thy Master hand, we seek to place ourselves where Thy Grace and Laws can mould us into a proper spiritual image, that we may be living stones of beauty, of the Masters adorning, occupying our proper places in the great Temple which Thou art building up among men, in the world. Smile Thou upon our present convocation and endeavor, and while stimulated by fervency and zeal in our work, Oh, let justice, tempered with mercy, guide and steady our hands. In the silence and secrecy of our hearts may we hide Thy Law, and let it make us deaf to every temptation to disobedience, let it make us dumb to the utterance of vain, unchristian, and unmasonic words, and blind to the alluring vanities of this life. Make us in Thy mercy, Masters Royal and Select, competent to fulfil all the duties assigned us in this life, that having wrought our regular hours, at the Master's call we may be prepared to pass the inspection, and worship in the upper temple forever.

Smile upon and give perpetuity to this Grand Council now organized. Let peace and harmony ever abide in, and control its deliberations. Let its influence upon

Masonry in this State ever be fruitful in good. Let all its officers, present and future, be men of pure Masonic integrity and uprightness, and may all the Subordinate Councils who shall work under its jurisdiction, be blessed with peace and prosperity. May each secret retreat in this State, throughout the Union and the world, ever continue to be the resort of the just and the merciful, the seat of all the moral virtues and the home of the elect.

And unto Thee, our Father, who in Thy Son has taught us the power of Faith, the beauty and bliss of Hope, and the exercise of an enduring Charity, we will ascribe everlasting praises. Amen. So mote it be. Amen.

The following named Companions were then installed as officers for the ensuing year, by the M. P. Grand Master of the Grand Council of Massachusetts:

Ill. James Salsbury, M. P. G. M.; Ill. C. H. Titus, D. P. G. M.; Ill. Samuel Lewis, T. I. G. M.; Ill. H. F. Smith, G. P. C. W.; B. B. Clapp, G. T.; John F. Driscoll, G. R.; Edwin Howland, G. C. G.; Sidney Dean, G. C.; C. M. Nestell, G. S.; E. B. White, G. G.

After the transaction of some minor business, the Grand Council was closed.

THE TIMES, AND THE DUTY OF MASONS.

We give the conclusion of the address of the M. W. Grand Master of the Grand Lodge of the District of Columbia, Bro. Whiting, delivered at its Annual Communication, on the 6th ult.

Brethren, I might, and probably ought here to feel that I had sufficiently conformed to the custom of saying something in the nature of an address—a custom which, I think, in Freemasonry, would be generally "more honored in the breach than in the observance;" but there is a coincidence on this day between our obligations as Masons and our duties as citizens, which suggests the thought the two may, to some extent, be happily and profitably blended in the future.

As Freemasonry, while it studiously avoids sectarianism, inculcates the highest reverence toward God, as the Moral Governor of the world, so, while it eschews partizanship, it imperatively demands of all its votaries the loftiest patriotism; and herein lies the secret of that universality which enables the Jew and the Christian, the king and the peasant, with perfect consistency and unity of interests, to worship and serve at her altar. Masonry knows no "country, sect or opinion," but regards the whole human species as one family, and wherever her "Sons of Light" may be, she *demands* that in the State they shall be quiet and peaceful subjects, true to their government, and just to their country; that they shall countenance no disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which they live. In our own dear country, now menaced with discord and death in the vigor of her youth, are scattered from ocean to ocean, and from gulf and lake, one million of good and true Masons—men picked from the mass for their moral, order loving, peaceful character, on whom the patriotism recognized and inculcated by Freemasonry, is ceaselessly enjoined by her. If but a *little* leaven leaveneth the whole lump, who shall measure the influence of true and genuine Freemasonry, if exhibited in the lives and actions of these

men? Brethren, this patriotic thought has so filled my mind and heart, as I have dwelt upon this our meeting on this 6th day of November, that, even at the risk of being suspected of a baser motive, I dare to sound it from this great heart of the nation into the ears of my Brethren throughout the land.

The anxiety that obscures our gladness, and the evils which seem to threaten us as a people, have their paternity in some great error, which Truth, if left free to combat, will and can alone dispel. Where or what this error is I do not assume to know; but this I would say to every Brother in this broad land, who may feel that his legal rights as a citizen are, or are about to be, infringed or denied: Seek peacefully legal and constitutional redress for legal and constitutional wrongs; like good and true Masons, sit down and reason with your trespassing Brother—convince him of his error and he will depart from it; and, Brethren, whatever counsels may prevail, let *ours* make for peace. Whatever conflicts may arise, we must take part in, but let *our only* weapon be the Power of Truth.

DE WITT CLINTON.

In answer to several inquiries, we would say that the Illustrious Clinton was born March 2d, 1769, and, in the summer of 1790, was initiated in Holland Lodge, in this city. At the election of that Lodge, in 1793, he was chosen Senior Warden, and, on the 24th Dec., delivered an oration before the Lodge. In December, 1794, he was elected Master, and served one year. In June, 1795, he was elected Grand Junior Warden, and re-elected in 1796 and 1797. In 1798, he was made Grand Senior Warden, and, in 1806, elected Grand Master. This exalted office he filled successively for thirteen years. He was also Grand High Priest of the Grand Chapter, and first Gen. Grand Master of the Grand Encampment of the United States of America. He died in February, 1828.—*N. Y. Courier.*

Obituary.

Bro. JOHN T. COFFIN.

Laconia, N. H., Oct. 8, 1860.

The funeral of John T. Coffin, Esq., took place here yesterday, in the presence of an immense concourse of people. At Rev. Dr. Young's church an appropriate discourse was delivered by the pastor. The pall-bearers were John E. Lyon and Holmes Hinckley of Boston, Joseph A. Gilmore and George Minot of Concord, A. H. Tilton of Sanbornton, and J. P. Pitman of Laconia—all leading railroad men, all but Mr. Gilmore, officers of the B. C. and M. Railroad, of which the deceased was a principal director. The burial was with Masonic honors, under the direction of the Grand Lodge of New Hampshire. Four hundred Masons attended, and the exercises at the grave were extremely interesting and impressive. The Grand Chaplain, Rev. Mr. Willis of Nashua, delivered an eloquent address.

MASONIC CHIT CHAT.

CAUTION.—We have received official notice that a person of the name of *Porter*, who is said to be travelling about the country as an *itinerant lecturer*, stands charged before his Lodge (in Kentucky) with "gross unmasonic conduct." We know nothing about this particular case, but the alleged bad character of the man is in keeping with his business. Such public nuisances should be driven from the fraternity as fast as they are found out.

☞Springes Penn, a Quaker, and son of Wm. Penn, the founder of Pennsylvania, was Master of a Lodge in Cork, Ireland, in 1796.

A Western cotemporary—the *Review*, we believe—introduced as the oldest living Mason, Col. John Johnston of Cincinnati, Ohio, who had been a member of the Order sixty-five years. In our issue of the 9th, we produced Major Geo. Middleton, of Syracuse, who has been a Mason sixtysix years; and now the *Freemasons' Monthly Magazine* trots out Bro. Ebenezer Mower, of Morning Star Lodge, Worcester, Mass., one hundred years old, and *over* sixtysix years a Mason. Who's next?—*N. Y. Courier*.

W. Bro. John Farron, a worthy Brother of Lexington Lodge, Brooklyn, N. Y., died last week, and was buried with Masonic honors.

☞A correspondent at Bastrop, Texas, under date Oct. 27, writes as follows:—"Masonry is in a flourishing condition here. We have a new Lodge here, started some 12 or 15 months ago, and now numbers 45 members. The officers of our Lodge, (Gamble No. 244,) are Bro. J. S. Camp, W. M.; J. H. Lane, S. W.; J. C. Higgins, J. W.; J. C. Buchanan, Sec'y.

AN ANGLICAN BISHOP A FREEMASON.—The Freemason in Canada of highest personal rank (not masonic rank) is his Grace, the newly created Archbishop of Montreal, Dr. Francis Fulford, who was initiated, passed and raised in the Apollo University Lodge, at Oxford, in the year 1821. His Grace has been forty years a Mason, and has ever been a warm admirer and patron of the Craft.

☞The Grand Lodge of Kansas, at its Annual Communication (Oct. 17th to 20th), established Topeka as its future permanent place of meeting. This Grand Jurisdiction now numbers thirtythree chartered Lodges. It was established March 17th, 1856. The Convention was held on the 14th of November, 1855.

☞Brother Ely S. Parker, of Galena, Ill., has been appointed by his Grand Lodge the Grand Orator for the ensuing year. Bro. P. is a descendant of the celebrated Indian Chief Red Jacket, and is the Chief of the Five Nations and United States Government Engineer. He has a fine English education, and is a natural orator.

Mount Hermon Lodge.—The following officers were unanimously elected, in Mount Hermon Lodge, Medford, Mass., in October last:—E. C. Baker, W. M.; Saml. C. Lawrence, S. W.; Martin C. Glover, J. W.; H. Southworth, Treas.; Geo. W. W. Saville, Sec.; Wm. J. Crocker, S. D.; Jas. H. Archibald, J. D.; Danl. T. Tucker, S. S.; Geo. Curtis, J. S.; W. A. Staid, Chap.; Benj. A. Hersey, Mar.; Elisha Stetson, T.

THE LADY'S BOOK.—The most beautiful and attractive, as well as one of the ablest periodicals of its kind in this country, if not in the world, is "*Godey's Lady's Book*," published monthly at Philadelphia, under the editorial management of Mrs. *Sarah J. Hale* and *Louis A. Godey*. It is an honor to the polite literature of the country. and eminently worthy of a place on the centre table of every parlor. The January number, being the first of a new volume, is before us, and is a fine specimen of the talent and good taste of its proprietor and editors.

LE DUC DECAZES ET GLUCKSBIERG.—This distinguished French nobleman, ex-Minister of the Interior and President of the Council of Louis XVIII., died at Paris a few weeks since, having just entered on his 81st year. At the time of his death, he was Sov. Grand Commander of the Supreme Council of France, A. and A. Rite.

☞Prince Kamehameha (now travelling in California) is a Mason.

THE

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ANCIENT MYSTERIES.

IT has often occurred to us that the history of the celebrated mysteries of antiquity might be brought to bear, usefully and profitably, upon the illustration of Masonry, and that therefore it was worthy of more general study amongst all members of our Brotherhood, than it has yet received. We have frequently taken occasion to show how Masonry rests upon some of the profoundest and yet most universal principles of Human Nature, as its basis; and it follows, as a necessary corollary from this fact, that whatever illustrates the progress and development of Humanity and civilization, more especially in the two great departments of Reverence towards God and Love towards Man, must also, of necessity, advance the intelligent study of Masonry. Under this belief, we propose during the year upon which we are now entering, to devote a series of short papers to historical subjects, an acquaintance with which will be useful, as well as amusing, to all, while incidentally they will be found to have a significant bearing on the object, to which we have referred. On the present occasion we shall take a brief review of the more celebrated "Mysteries" of ancient Greece, respecting which very erroneous ideas prevail even amongst many who claim to be classical scholars.

The desire to withhold a certain, and that the more sacred, part of their worship from the knowledge of the uninitiated multitude, and thereby to render that part more venerable in their eyes, seems to have been common to all the civilized nations of Antiquity, and probably, in many instances, was derived by tradition from the ceremonial appointed under the Divine Command for the Jewish Tabernacle and Temple. Limburg-

Brouwer, a celebrated European writer of the present day, in his work on "the Moral and Religious Civilization of the Greeks," has endeavored to show that the ancient "Mysteries" were nothing but impositions of the priests, who thus played upon the imagination of the ignorant and superstitious. Such an opinion, however, will not for a moment stand the test of philosophical analysis, or satisfy the mind of any man, who has accustomed himself to trace effects to causes—and to seek in all those religious institutions, which have exercised any great or lasting influence upon mankind, the originating power and operation of some solid, vital principle. The persons who were united and initiated to celebrate the "Mysteries" in Greece, were neither all priests, nor did they belong to the ignorant and superstitious classes of society, but, on the contrary, it is proved beyond all contradiction, that they were frequently the most distinguished statesmen and philosophers. It is generally allowed by scholars that the Mysteries in the various parts of Greece, were remains of the ancient Pelasgian Religion. The associations of persons for the purpose of celebrating them must, therefore, have been formed at the time, when the overwhelming influences of the Hellenic Religion began to gain the upper hand in Greece, and when those, who still entertained a reverence for the worship of former times, united together with the intention of preserving and upholding among themselves as much as possible of the religion of their forefathers. It is natural enough that they formed themselves for this purpose into societies analogous to the "Brotherhoods" of the early Christian Church, and endeavored to preserve, against the profanation of the multitude, that which was most dear and sacred to their own hearts. Hence the *Secresy* of all the Greek Mysteries, and hence, also, the fact that they were almost invariably connected with the worship of the ancient Pelasgian divinities. The time when "Mysteries" were established as such, must have been after the great changes and disturbances produced by the celebrated Dorian Migration, although tradition referred their institution to Orpheus, Bacchus and others, who belonged to a much earlier period. These traditions, however, have a right to be regarded as true, in so far as the "Mysteries" were only a continuation and propagation of the ancient Religion. But it must be admitted that in subsequent times new elements were added: the development of philosophy, and still more the increasing intercourse with the East and with Egypt, having, doubtless, exercised a considerable influence upon their character. The most celebrated "Mysteries" in Greece were those of Samothrace and of Eleusis, called respectively Cabeiria and Eleusinia. Of these we shall give a brief description; but first we may state, that the *benefits*, which the Initiated hoped to obtain from participation in these rites, were security against the vicissitudes of fortune, and protection from dangers, both in this life and the life to come. In these respects, then, the "Mysteries" occupy, as we have indicated, a certain degree of relationship to the Institution of Masonry, whose leading principles are honor to God and love to man.

The "Cabeiria," or Samothracian Mysteries, were festivals and orgies celebrated in all places, in which the Pelasgian Cabeiri—the most mysterious and perplexing deities of Grecian Mythology—were worshipped. Little is, of course, known respecting the rites observed in these Mysteries, because no one was allowed to divulge them. Diagoras is said to have brought down upon himself the severest indignation of the Athenians, by having made public these and certain other mysteries. They appear to have been solemnized every year, and to have lasted for nine days, admission to them not being absolutely confined to men, as instances are recorded of the initiation of women and boys. Persons appear on their admission to have had to undergo an examination respecting the life which they had hitherto led, and then to have been purified by certain ceremonial rites of any crimes, which they might have committed. They then received a *purple* ribbon, which was worn around their bodies, at once as a proof of their being members of the brotherhood, and as, in some sort, a protection against all dangers and storms of the sea. Such is the statement of Diodorus.

We learn from a passage in Cicero that the Lemures Cabeiria took place annually at night, and lasted for nine days, during which time all fires in the Island, which were thought to be impure, were extinguished, sacrifices were offered in honor of the dead, and a sacred vessel was sent out to fetch new fire from Delos. During these sacrifices, the Cabeiri were supposed to be absent with the sacred vessel, after the return of which the pure fire was distributed, and a new life began, probably with banquets.

The Eleusinia—the most celebrated mysteries of ancient Greece—were originally held at the village of Eleusis in Attica, whence their name was derived, in honor of Ceres and Proserpine. All ancient writers agree that these were the oldest and most venerable of all the Grecian mysteries, and hence we constantly find them spoken of as "the mysteries," par excellence. Various traditions were current amongst the Greeks respecting the author of these mysteries, some ascribing them to Eumolpus or Musæus, and others maintaining that they had been introduced from Egypt by Erectheus, who, at a time of scarcity, provided his country with corn from Egypt, and imported from the same place the sacred rites and mysteries of Eleusis. There is no improbability in supposing that this, like so many other legends of the old classic mythology, had some connection with the Old Testament narrative. Many of those early legends bear unmistakeable marks of having been originally derived from that source, as, for instance, that of the deluge of Deucalion and Pyrrha, which is, to a great extent, a Greek translation of the account of the flood and the rescue of Noah; and that of Agamemnon compelled in performance of a rash vow to sacrifice his daughter Iphigenia, which is also but a classic rendering of the Biblical narrative of Jephthah and his child. Without dwelling further on the various traditions in regard to the origin of the Eleusinia, it may suffice to state that they all agree in ascribing them to a period, when the inhabitants of Attica were becoming acquainted with the benefits of agriculture and of a regularly constituted form of society.

The great Eleusinian mysteries were celebrated every year, in the month of September, for nine days, those who had been previously initiated at the Lesser, or preparatory Festival, assembling at Athens, which city was always immensely crowded on these occasions, owing to the great influx of strangers, who flocked from all parts of Greece to witness the celebration of the Mysteries, or rather the outward and very imposing ceremonies connected with them. On the second day the initiated went in solemn procession to the sea coast, where they underwent a purification, which was performed in two rivulets. Of the third day we only learn from Clement of Alexandria that it was a day of strict *fasting*, until the evening, when a frugal meal was taken, consisting of cakes made of sesame and honey. It also seems probable that sacrifices were offered of fish and barley-cakes. On the fourth day, a solemn procession took place, in which a basket containing pomegranates and poppyseeds was carried on a wagon drawn by oxen, while women followed, bearing small mystic cases in their hands. On the fifth day, the worshippers went in the evening with torches to the temple of Ceres at Eleusis, where they remained during the night. On the sixth, which was the most solemn day of all, the statue of Bacchus, adorned with a garland of myrtle and bearing a torch in his hand, was carried along the Sacred Road, amidst joyous shouts and songs, from the Cerameicus to Eleusis. This solemn procession was accompanied by great numbers of followers, and the spectators; and the following story related in the Eighth Book of Herodotus, is evidently founded on the supposition that 30,000 persons walking along the Sacred Road on these occasions was nothing uncommon:—"The following (writes Herodotus, B. viii., c. 65,) is a tale which was told by Dicœus, an Athenian, who was at this time an exile, and had gained a good report among the Medes. He declared that, after the army of Xerxes had, in the absence of the Athenians, wasted Attica, he chanced to be with Demaratus the Lacedemonian, in the Thrasian Plain, and that while there he saw a cloud of dust advancing from Eleusis, *such as a host of thirty thousand men might raise*. As he and his companion were wondering who the men, from whom the dust came, could possibly be, a sound of voices reached his ear, and he thought that he recognized the mystic hymn to Bacchus. Now Demaratus was unacquainted with the rites of Eleusis, and so he inquired of Dicœus what the voices were saying. Dicœus made answer, 'O! Demaratus, beyond a doubt some mighty calamity is about to befall the King's army!—for it is manifest, inasmuch as Attica is deserted by its inhabitants, that the sound which we have heard is an unearthly one, and is now upon its way from Eleusis to aid the Athenians and their confederates. If it descends upon the Peloponnese, danger will threaten the King himself and his land army,—if it moves towards the ships at Salamis, it will go hard but the King's fleet there suffers destruction. Every year the Athenians celebrate this feast to the Mother and the Daughter; and all who wish, whether they be Athenians or any other Greeks, are initiated. The sound thou hearest is the Bacchic Song, which is wont to be sung at the Festival.' 'Hush! now, and see thou tell no man of this matter,' rejoined the other; 'for, if thy words be brought to the King's ear, thou wilt assuredly lose thy head, because of them. Neither I, nor any man living, can save thee. Hold thy peace therefore! The Gods will see to the King's army.' Thus Demaratus counselled him; and they looked and saw the dust, from which the sound arose, become a cloud, and the cloud rise up into the air and sail away to Salamis, making for the station of the Grecian fleet. Then they knew that it was the fleet of Xerxes, which would suffer destruction." To return from this digression: on the night after the sixth day the votaries renewed *the oath of secresy* which had been administered to them at the Lesser Eleusinia, underwent a new purification, and then were led in the darkness of night into the lighted interior of the Sanctuary, and were allowed to see what none but the initiated were ever permitted to look upon. The awful horror with which the description of the initiation is accompanied, more especially by early church writers, is attributable partly to their ignorance of the actual facts, and partly to their strong aversion to all Pagan rites.

The Eleusinian Mysteries long survived the independence of Greece, down to the time in fact of the Elder Theodosius. Nothing absolutely certain is known respecting the secret doctrines revealed to the initiated, but it was the general belief of the ancients that they inculcated a *better discharge* of the duties of *human society*, and opened to man's view a *comforting prospect of the future life.* If such were the case, we need make no apology for thus devoting to a brief account of them a few pages of this Magazine.

A LETTER FOR THE TIMES.

We have been politely permitted to lay before our readers the following patriotic letter, addressed by the Grand Master of the Grand Lodge of Massachusetts to the M. W. John R. McDaniel, Esq., Grand Master of Masons in Virginia. It is written in the broad spirit of patriotism, the love of country, and devotion to its true and best interests. It is an earnest and eloquent appeal from one distinguished Mason to another, holding equally high and influential relations to the fraternity in their respective sections of the country, and both largely enjoying the confidence of their Brethren and fellow-citizens, to unite in throwing the weight of their influence and of their position, be it much or little, in such way as may best contribute to smooth down the troubled waters which now threaten to involve our beloved country in a common ruin. It is above party politics, and is therefore unobjectionable in a Masonic point of view, and not unsuitable for a place in the pages of this Magazine. If it be asked, What can *Masonry* do to soften the asperity and harmonize the differences between the two sections of the country, we answer, *nothing.* But *Masons* can do much. A half a million, or a much less number, of select and intelligent men, scattered through all the walks of life, occupying the highest as well as the lowest, and all the intermediate grades and classes of society,—civil, literary, religious, political,—if they cannot control, can do much, very much, in giving a conciliating and conservative direction to public sentiment, on any great national question that lies outside of the lines of party politics. Such a question is that which threatens the safety of the country,—unfortunately now in the hands of the politicians, where it should not, and cannot safely, be permitted to remain. The matters in dispute are grave questions of constitutional law, of national policy, of right and wrong, not mere party questions to be settled by party organizations and party majorities. That course of adjustment has been tried, and the result is the unfortunate condition of things before us. A different course of proceedings must now be had,—another and more reliable order of men must take the matter in hand, and invoke a higher and nobler sentiment, by appeals to the patriotism, the love of country, and the moral and civil obligations of all parties, in preserving the integrity and transmitting to coming generations the priceless legacy bequeathed to us all, as a common inheritance, by the fathers of our beloved country. In this noble and holy work, *Masons can do much*:—

Boston, Dec. 10th, 1860.

Most Worshipful Gd. Master of the Gd. Lodge of Virginia:

Dear Brother,—The period has arrived (alas! that it should ever be so,) when it behoves every one who has lived and flourished under the benign influences of our glorious Union, to exert his best endeavors to obviate that sad impulse which threatens its dissolution. In the relations of fellow-citizens of a wide-spread republic, our efforts have proved ineffectual. Fanaticism is the predominant demon, and the ties which have bound the South and North so long together, which carried them shoulder to shoulder in the days of our fathers, and have continued them in their prosperity as a United Nation, are now in preparation to be severed.

Is it too late to avert the calamity? Is there nought remains of conservatism to be tried? Have we not an institution which binds us together not only as fellow-citizens, but as Brothers, and as Brothers can we lacerate those pledges, the foundation of our Faith and Practice? Therefore, may we not look to it as a strong element to allay the bitter anguish of these dark days in our Nation's History?

It was my good fortune to visit Richmond with a band of our Order, and to witness and feel the mighty operation which cemented the hearts of all the participants on that occasion. The influences of that meeting are ineffaceable, the impress indelible. With such feelings, of so powerful a fraternization, how disunion must pall the hearts of those whose affections as Brothers are so warmed towards those so dear to them in Virginia! and, as one, I was resolved to pour out my own, and to express to you, what I deem to be, the predominant sentiment in Boston, if not in the whole jurisdiction over which I have the honor to preside, and I assure you, my dear Brother, that we cling to you, not only as Brothers, but as fellow-citizens; and may that evil day be far removed, when Virginia and Massachusetts, the States which gave to our country a WASHINGTON and a FRANKLIN, and to Freemasonry, two of its brightest lights, shall be found opposed as enemies, and severed as components of the United States.

May God avert that terrible issue! and may He instil into the hearts of all of our Order, the observance of that precept of his Holy Word, that first lesson to every neophyte in Freemasonry, "Behold, how good and how pleasant it is for Brethren to dwell together in unity,"—and, may all under your fraternal jurisdiction demonstrate, by their acts, that in the "Old Dominion," as well as among ourselves of the "Old Bay State," Union, as fellow-citizens, and Brotherly Love, as Masons, shall now, in this the perilous hour, as heretofore under the days of prosperity, be their aim and resolve. "*So mote it be.*"

Fraternally yours,

WINSLOW LEWIS, M. D., *Grand Master.*

BRO. JOHN B. HAMMATT.

In our notice last month of the commemoration of the 60th anniversary of the initiation of this venerable Brother, by St John's Lodge, we had room only to refer to the address of the W. Master, Brother Wyzeman Marshall, on presenting him with a "Member's Jewel." At our request, Bro. Marshall has politely furnished us with a copy of the address, and which we have now the pleasure to lay before our readers :—

W. Bro. Hammatt,—For the first time since the formation of this Lodge,—probably, I may say, never before during the history of Masonry in this country,—has a Lodge been called together for a similar purpose. St. John's Lodge has now assembled here, not only as a mark of respect to one of its brightest lights, one of its oldest members, but to present him with a slight token of their appreciation of him as an officer, a friend, a Brother, and a man. My Brother, I do not intend to set forth in glittering array the many services you have done the Order, nor give a biographical sketch of your life, for the time will not allow me to enumerate the particulars which have graced your actions towards our time-honored institution. I will, therefore, confine myself to a few general remarks.

Sixty years ago, my Brother, this very night, were you admitted to membership in St. John's Lodge ; and your name now stands upon our by-laws an emblem of pride to every member thereof. From that time, I may say, to the present moment, you have been an active member—always looking after the interest of the Lodge and the welfare of Masonry. We find you, by our records, on the very night you signed our by-laws, appointed a committee to examine the books of the Secretary and Treasurer. All of your duties in this institution have been marked with that fidelity, zeal and propriety, which have ever characterized your transactions throughout your life ; and I trust that the growing generation may emulate the noble example you have set for them to follow—and, under all the trying scenes they may be called upon to encounter, always remain true to the Constitution and ancient landmarks of our Order.

Now, W. Brother, allow me, in behalf of St. John's Lodge, to present you with this Member's Badge, upon which is written, "St. John's Lodge to W Brother John B. Hammatt, P. M., on the sixtieth anniversary of his membership, Nov. 26th, 1860."

My Brother, this is not presented to you for its intrinsic value, but as a token of the high respect and regard entertained towards you by the members of this, the oldest Lodge in the United States. Long may you live to wear it ; and in the sear and yellow leaf of your life, when all things around you seem to decay, when you look towards this jewel, may it serve to remind you that every Brother's heart, not only of this Lodge, but of every Lodge under the jurisdiction of the Grand Lodge of the Commonwealth of Massachusetts, beats in friendly unison with your own. May that one thought be to you a satisfying proof that you have always done your duty here, and a sure hope of your Creator's mercy and reward hereafter. [*Presents the Jewel.*]

And now, my Brother, being in the autumn of a well-spent life, like the tree whose once green leaves, now crimson and golden-hewed, have fallen to the earth—seeming to die, but to appear again in the brighter, greener beauty of renewed freshness and vigor—may you trust again to life beneath a brighter, fairer sky,—there amidst its cloudless spring, to bloom forever.

PRAYER ON THE DEATH OF WASHINGTON.

We have thought that at this critical moment in our public affairs, the following beautiful and impressive Prayer by the late Brother Rev. John Murray, pronounced before Rising States Lodge, Boston, on the occasion of the death of Gen. Washington, in 1799, would not be inappropriate in our pages. Brother Murray was the father of the Universalist denomination of Christians in this country, being the first divine who publicly preached the distinctive doctrines of that sect in America ; and Rising States Lodge, of which he was Chaplain, enrolled among its members some of those patriotic Masons who labored with Washington and shed their best blood in raising up on this continent, the freest and the noblest political structure the sun of heaven ever shone upon ; but which, through our own folly and madness—obstinacy and wickedness—is now trembling on the brink of ruin and destruction ! At such a moment as this, when it may be feared that if the politicians have not wholly lost their reason, they are fast going mad—when nothing but prudent counsels and wise and discreet judgments can avail to avert the ruin that hangs over us—how impressively forcible is the earnest prayer of our departed Brother, uttered more than sixty years ago—"*Do not (O God) turn a deaf ear to our request, when we ask of Thee, in thy great goodness, to raise up for us,* AND OUR COUNTRY, *another* WASHINGTON : *to inspire him with like wisdom ; to endow him with like moderation ; to animate him with like love for the* (country) ; *and to adorn him with like virtues !*"

We extract from the records as follows :—

At a meeting of Rising States Lodge, held at Concert Hall, in Boston, on Monday evening, Dec. 30th, 1799 :

On motion, voted, That Brothers Benjamin Russell, Jedediah Lincoln and Daniel Oliver, be a committee to make arrangements for the purpose of paying the solemn honors due to the late Illustrious Br. George Washington.

The committee having attended to that duty, a procession was formed and solemn ceremonies were paid. The Throne of Grace was addressed by the Rev. Br. John Murray as follows :—

"Almighty Architect of the Universe ! Bestower of Light, and Creator of Worlds !—from thy Celestial Lodge look down with an eye of benignity on thy servants now prostrate at thy footstool. Hear them, O Bountiful Benefactor, we beseech thee, when they ask of thee, to sanctify unto them, and to the fraternity at large, the affliction, which, in the dispensation of thy Holy Providence, thou hast seen fit to lay upon them, in removing from an earthly Lodge thy distinguished servant, and their beloved Brother, George Washington.

"Great Author of Being !—Inspire us, who now supplicate thee, with *Wisdom* to acknowledge it was just we should be afflicted!—with *Strength*, to support a calamity, which, while it rends our hearts, fills an empire with lamentation,—and may we see the *Beauty* of thy Holiness, as resplendent when Thou givest, as when Thou takest away.

"Supreme Grand Master of all worlds!—we dare not arraign thy mighty workings among the children of men: *But do not turn a deaf ear to our request, when we ask of Thee, in thy great goodness, to raise up for us, and our country, another Washington: to inspire him with like wisdom; to endow him with like moderation;* to animate him with like love for the Craft; to adorn him with like virtues, that his life may be the same, and, finally, to receive him into a like participation of thine immortal glory. *Amen.* 'So mote it be.'"

When this solemn supplication was made, the Brethren in humble posture *surrounded the Lodge.* The habiliments of mourning shrouded all the jewels, implements and columns. The *light in the East* was extinguished, and an ode, composed by Br. Genks, was sung with due solemnity.

WINSLOW LEWIS LODGE.

THE officers of this excellent and prosperous Lodge were installed on the evening of the 14th December, at Freemasons' Hall, in the presence of the wives and daughters and other female friends of the members. The new Master was installed by his immediate predecessor, W. Bro. D. McB. Thaxter, who also installed the Wardens, Treasurer and Secretary. The remainder of the officers were then installed by Bros. Benj. Dean and Clement A. Walker, Past Masters of the Lodge. The ceremonies were handsomely performed, and apparently interested the lady visitors; as from their peculiar character they were well calculated to do. At the conclusion of them, W. Bro. Sereno D. Nickerson, the new Master, in behalf of the Lodge, presented his predecessor with a very beautiful gold Past Master's Jewel; after which an elegant and appropriate address was delivered by the M. W. Brother Dr. Lewis, G. M., which, as the addresses of our excellent Brother never fail to do, gave the highest satisfaction to all who were privileged to listen to it. The music was furnished by a quartette choir and a part of Gilmore's Band.

After the ceremonies in the hall were over, the party repaired to the Banqueting Hall, where the "Prince of Caterers," Mr. J. B. SMITH, had arranged an entertainment in a style of elegance and good taste which can be equalled only by himself.

This part of the ceremonies having been satisfactorily disposed of, and the several apartments of the building, including the various halls, and the armories of the Encampments, examined by the fair visitors, an hour or two were pleasantly spent in dancing.

The occasion was an exceedingly interesting one, and the officers of the Lodge are entitled to great credit for the successful manner in which the whole affair passed off.

ORGANIZATION
OF THE
M. WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE
COMMONWEALTH OF MASSACHUSETTS, FOR 1861.

M. W. William D. Coolidge, of Newtonville, Grand Master.
R. W. G. Washington Warren, of Charlestown, D. G. M.
" William North, of Lowell, Senior Grand Warden.
" Jesse P. Pattee, of West Cambridge, Junior Grand Warden.
" Thomas Tolman, of Boston, Grand Treasurer.
" Charles W. Moore, of Boston, Recording Grand Secretary.
" Peter Wainwright, Boston, Cor. G. Sec.
W. Rev. Samuel Osgood, D. D., of Springfield, } G. Chaplains.
" " Wm. Nicholson, D. D., of Boston, }
" Wm. W. Baker, of Boston, G. Marshal.
" Sanford M. Hunt, of Boston, S. G. D.
" Peter C. Jones, of Boston, J. G. D.
" Wm. H. Sampson, of Boston, }
" Isaac W. Follansbee, Dorchester, } G. Stewards.
" E. D. Bancroft, Groton, }
" D. McB. Thaxter, Boston, }
" Wm. D. Stratton, Melrose, G. S. Bearer.
" Isaac Cary, Newtonville, } G. Pursuivants.
" J. W. Barton, Boston, }
" Benj. F. Nourse, Cambridge, } G. Lecturers.
" Isaac P. Seavey, Boston, }
" Irving I. Harwood, Boston, Organist and Chorister.
" Eben F. Gay, Boston, G. Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W.	Benj. Dean, of Boston,	District No.	1.
"	Wm. Sutton, South Danvers.	"	2.
"	Wm. S. Gardner, of Lowell,	"	3.
"	Daniel W. Tatt, of Blackstone,	"	4.
"	Z. L. Bicknell, of Weymouth,	"	5.
"	Henry Goddard, of Worcester,	"	6.
"	James M. Cook, of Taunton,	"	7.
"	Sylvester Baxter, of Hyannis,	"	8.
"	Wm. S. Shurtleff, of Springfield,	"	9.
"	W. B. C. Pearsons, of Holyoke,	"	10.
"	John K. Hall, of Somerville,	"	11
"	Wyzeman Marshall, Boston,	"	12.
"	C. T. Ward, Special Deputy for Chili, S. A.,	"	13

AUDITING COMMITTEE.

Brothers Solon Thornton, W. H. L. Smith, and John McClellan.

COMMITTEE ON CHARITY.

Brothers William Read, Eben F. Gay, Robert L. Robbins.

COMMITTEE ON THE LIBRARY.

Winslow Lewis, Chas. W. Moore, Rev. G. M. Randall

ST. ALBAN'S LODGE.

We have been politely furnished with a copy of the following report, which we take pleasure in laying before our readers:—

Boston, Dec. 8, 1860.

M. W. Winslow Lewis, *Grand Master:*

Having been commissioned by you for the purpose of dedicating the new Masonic Hall in Foxborough, and invited by the Lodge to install their officers for the year ensuing, I feel that I cannot allow the opportunity to pass without giving you a brief account of our reception, and some of the particulars respecting the rise and progress of Masonry in that thriving town. Therefore, Most Worshipful, allow me to state, that I immediately associated with me a sufficient number for the purpose, and proceeded to Foxborough,—dedicated the new Masonic Hall, and installed the officers of St. Alban's Lodge.

We were received in the most cordial manner, and treated with every attention that gentlemanly conduct and good fellowship could bestow. The services were public—that is, as far as the ladies of the Brethren were concerned. I was informed there were two or three anti-masons present; but before the services were ended, they were disposed to think the order of much more importance, and of a more exalted character than they had ever dreamed of.

The ladies lent enchantment to the scene, and shed a calm serenity over the ceremony, that, to my mind, made it far more impressive than it otherwise would have been.

After the ceremony, we repaired to the Banqueting Hall below, where were spread before us the delicacies of the season,—all that could be desired,—and the remainder of the evening was spent most happily in interchange of Masonic sentiment—singing by the ladies, which was excellent,—and by the gentlemen, which was excellent also.

As I feel somewhat interested in the welfare of this Lodge, for certain reasons, which I will hereafter explain, I hope I shall not be thought intrusive if I give you some of the historical facts connected with it.

The Charter of St. Alban's Lodge was granted in 1818, and the Lodge was located in Wrentham. From the records, I should judge that it had a degree of prosperity, until the anti-masonic excitement arose, about 1830, when the Charter and Lodge-property were surrendered to the Grand Lodge.

In the fall of 1855, some three or four young men that had just been admitted to the institution, and felt desirous of having a Masonic home in their own village, after considerable effort, succeeded in getting the requisite number of the old members together to petition the Grand Lodge for the restoration of the Charter, with the privilege of holding their meetings, in future, in the town of Foxborough. Upon this petition, your humble servant happened to be one of the committee—and this is the particular reason why I feel so much interest in the welfare of the Lodge. The committee were divided, but finally recommended that the prayer of the petitioners be granted; whereupon, by a vote of the Grand Lodge, the Charter was restored Dec. 12, 1855. At the first meetin four new members were voted in,—from that time to the present there has b a steady increase,—and when I looked upon the members there assemble observed the material with which they had augmented their number, I could not but feel that the committee had acted rightly in recommending the passage of the memorial.

Early in the spring of 1860, it was proposed to build a hall for the use of the Lodge, as the place they were then occupying was very uncomfortable in many respects.

To accomplish this, such members of the Lodge as felt a disposition to join in the enterprise, formed themselves into an association and erected the new hall at an expense of $3,200. The Lodge has furnished it at an expense of $1,140, which was entirely raised by subscription among the members.

This building is 56 by 35 feet, and two stories high. The principal part of the lower floor is let to Wm. H. Thomas for a printing office; and on this floor we had our banquet—the cases being removed for the purpose. On the second floor, 14 feet of the length is taken up in the stairway and ante-rooms—leaving the hall about 41 by 34 feet in the clear and 14 feet high;—over the ante-rooms there is a small refreshment room, which will accommodate thirty or forty, very conveniently.

A Dispensation for a Chapter has been granted them; and as it is composed of the same material as the Lodge, it will undoubtedly succeed. I trust peace, happiness and success will always reign in their midst.

With much respect, allow me to subscribe myself

Yours, fraternally, Wyzeman Marshall.

MOUNT LEBANON LODGE.

The officers of this Lodge were publicly installed on Thursday evening, Dec. 20th, by R. W. Benj. Dean, Esq., D. D. G. M., assisted by W. Knapp, Esq, as S. G. W., his Honor Judge Wells, as J. G. W., and Chas. Robbins, Esq., as Marshal. The installation service was performed in a most admirable manner, in the presence of an audience of at least four hundred persons. Bro. Dean was very happy in his remarks to the Lodge—particularly to Bro. Waterman, who commenced his twentyninth year as Secretary of the Lodge.

The installation was followed by an address from Bro. Micah Dyer, Jr., who, in a spicy and pert manner, drew the portraits of those who must, from necessity, be opposed to the Order—the opposites being the croaking Philanthropists and the noble, true-hearted Mason. It being Bro. Dyer's first attempt on this theme, bespeaks for him a mind alive to the true principles of the Order, and a keen relish for the right,—and, should he continue his efforts in this direction, would soon rank him among the first lecturers of the Craft.

This address was followed by the reading of the following original ode, written for the occasion by W. Bro. John K. Hall, and read by W. Bro. Wyzeman Marshall, which was received with applause:—

In ancient times a costly Temple graced,
That holy Mount, now but a dreary waste;
No structure e'er displayed such beauty rare—
No modern Temple could with that compare.

Cedars from Lebanon afar were brought,
And in its structure curiously were wrought;
Stones, ready squared, were from the quarries sent,—
No sound of metal tool its discord lent.

Within its walls, bright dazzling gems and gold,
Reflected light too brilliant to behold;
And when within, our Brethren did convene,
In mute astonishment they viewed the scene.

Now times have changed, for operative there—
Here, speculative Masons, claim our care;
We still in harmony, like them, unite,
To build our Temples, sacred in God's sight.

Although no Cedars here our Temple grace,
Mount Lebanon itself is in this place;
Shorn of its Cedars, but with *living* trees,
Which scatter incense to the passing breeze.

This incense shall the winds of Heaven bear
To those oppressed with sorrow and despair,—
Causing the widow's heart with joy to beat—
Drying the orphan's tears whene'er they meet.

And in our Temple there are Ashlars true—
Square, Plumb and Level beautious to the view;
And dearer far, and with a purer light,
Rays beam from gems, more lovely in our sight.

Such gems as these our Brethren truly prize,—
They make this Temple richer in our eyes
Than all the precious stones and gold which filled
That holy Temple, wrought by workmen skilled.

We hail their presence in our circle here,—
To the true Mason they are held most dear;
No danger that he would not fearless brave,
A mother, daughter, sister, wife to save.

Thus aided here by woman's heart and hand,
This sacred structure will more firmly stand;
Wisdom and Strength the fabric might sustain,
But Beauty wanting, all our work is vain.

We need those smiles which cheered our father's toil,
When, side by side, they battled for this soil;
For Masons here have shed their dearest blood,
Baptizing freedom in the sanguine flood.

A Mason here this truth did first declare,
"All men are free, and equal rights should share";
And Brothers firm united, heart and hand,
Wrought out this declaration for our land.

Heaven grant *we may*, should other means have failed,
"Preservers of the Union" yet be hailed;
Then shall a light in this our Temple glow,
Brighter than shone from any here below.

Rev. Bro. J. W. Dadman was then introduced, and delivered a very beautiful and effective address; the allusions were most eloquently drawn, and carried the excellent tenets of the Craft, on the same broad level of Christianity—acknowledging no sect, or creed, but one great and glorious fraternity.

The occasion was one of great interest, and the social intermingling of the Brothers, and their wives and friends, on this evening, adds one more silken cord to the networks of Brotherly Love; one more gem deposited in the archives of our memory; one more vow silently given, that we will preserve, untarnished, the reputation of our fraternity.

The officers installed were—John L. Stevenson, Master; Geo. T. Stoddard, S. W.; John F. Abbot, J. W.; W. H. L. Smith, Treas.; Thomas Waterman, Sec.; W. K. Spinney, S. D.; Daniel Henry, J. D.; Rev.'ds W. R. Alger and J. W. Dadman, Chaplains; W. W. Elliott, Marshal; W. J. Ellis, S. S.; Henry E. Lang, J. S.; J. H. Clapp, I. S.; W. C. Martin, Tyler.

Dr. Winslow Lewis, Grand Master, was present, and being called upon, spoke in a manner in which he alone can speak. A selected choir, under direction of Br. S. B. Ball, sang between the ceremonies appropriate selections in a beautiful manner, ending with "Auld Lang Syne," in which the audience joined with fine effect. S.

PETITIONING FOREIGN GRAND LODGES FOR CHARTERS.

We find the following in the report on correspondence in the Grand Lodge of Kentucky. The subject was well disposed of by the Grand Lodge of Delaware:—

In a former report we noticed that certain Masons in Wilmington had applied to the Grand Lodge of Ireland for a warrant or dispensation for a new Lodge to be held at that place, and that the Grand Lodge of Ireland had promptly refused the application upon the ground that it would be an unwarrantable interference with the jurisdiction of the Grand Lodge of Delaware; and had informed the latter of her action in the premises. We also remarked that the Grand Lodge of Delaware had obtained from the Grand Lodge of Ireland the names of said petitioners, and had summoned them to appear and answer for their conduct. In these proceedings we find the report of the committee to whom the matter was referred, which was concurred in and the following resolutions adopted:—

Resolved, That inasmuch as John Morrow, claiming to be a member of Lodge No. 73 (Whitehouse,) Belfast, county of Antrim, Ireland, late a member of Washington Lodge, No. 1, of the city of Wilmington, and last Master of a Lodge working under Dispensation, and signer of the aforesaid petition, having been duly and solemnly summonod by this Grand Lodge, and having failed to obey the same, and having shown himself disobedient to, and in contempt towards, this Grand Lodge and its committees, that he be and is hereby expelled from all the rights, privileges and benefits of Masonry.

Resolved, That John Simms, P. G. S. W., and at present member of Temple Hill Lodge, No. 11, and signer of the aforesaid petition, be and he is hereby suspended for two years from this date.

Resolved, That James A. B. Hanley and Hugh O'Brien, Master Masons and signers of the aforesaid petition, be and they are hereby suspended until the next annual Grand Communication of this Grand Lodge.

Resolved, That in consideration of the avowal of his error, and humble expressions of regret for the same, that Joseph Richardson, Past Master, and signer of the aforesaid petition, be reprimanded by the M. W. Grand Master.

We do not of course know what extenuating circumstances may have attended the case of the individual named in the second resolution, but it appears to us that as he had occupied the high position of Grand Senior Warden, his offence was greater than that of the others, and, as it appears to us, he ought to have been expelled for so flagrant an attempt to invade the jurisdiction of the Grand Lodge, whose supremacy he had expressly recognized, and which he was peculiarly bound to maintain.

THE PENALTY FOR NON-PAYMENT OF DUES.

THE following very able report on this subject was presented to the Grand Lodge of Maryland at its last annual communication, and we take great pleasure in transferring it to our pages and inviting the attention of our readers to it. The views are in harmony with our own, as frequently expressed in the pages of this Magazine, and in our judgment indicate the only reasonable and just course of proceedings in the premises :—

Your committee, to whom at the last meeting of the Grand Lodge was referred the question as to the power of subordinate Lodges to inflict the punishment of suspension upon their members for the non-paymont of dues, beg leave to report:

That feeling deeply impressed with the importance of the subject, and recognizing fully the difficulties which have surrounded it, they have endeavored earnestly and faithfully to avail themselves of all the light which could be brought to bear upon it, calculated to settle some uniform rule of practice among the Lodges of this jurisdiction, which might be regarded as consonant with the spirit of Masonry, and, at the same time, remedy, to some extent at least, an evil which seriously cripples many of these bodies, and limits the usefulness of all.

The subject of Lodge dues is one that has been of late frequently considered and fully discussed in the various jurisdictions of our country ; but the conclusions arrived at have been very different. Several of the Grand Lodges have permitted their subordinate Lodges to inflict the severest punishments known to Masonry, in order to compel their payment. This, in general, has been permissive merely, although in one or two instances it has been formally decided that the use of such means was proper and right. On the other hand, the exercise of such a power has been reprobated by many of the Grand Lodges, as well as by the most eminent Masonic writers of the day. Your committee, however, do not deem it necessary to specify in detail the actions of other Grand Bodies, as precedents for that to be adopted here, regarding the question as one of very easy solution when viewed simply as a matter of Masonic Jurisprudence, and divested entirely of all notions of mere expediency.

In order to arrive at a just estimate of the power of Subordinate Lodges in reference to the matter under consideration, it will be necessary to institute a brief inquiry as to their origin. Until a comparatively late period no such bodies as distinct chartered Subordinate Lodges were known. The requisite number of Brethren convened together at any one time, had full and ample power to make Masons, without any warrant of constitution. Those who were thus made became members of the fraternity generally, and assumed the duties and responsibilities common to the whole body of Masons. In the discharge of those duties they were not bound to discriminate in favor of any member or any association of members. They were, however, if any faith is to be attached to the traditions of our Order, as fully and truly *Masons*, as to all the physical, social, and moral requirements, as those of our own day ; and as such, were quite as liable to trial and punishment, and for the same offences, so far as the general craft was concerned, as are our members of the present period.

Thus the Masonic system continued until the year 1717, when warrants or charters were granted, by which certain numbers of Brethren, petitioning for the privilege, were constituted into distinct Lodges, with authority to confer degrees, receive members, dispense charity from a common fund &c., &c. Upon the first organization of such Lodges, a system of rules for the government was prescribed by the Grand Lodge, to which was added a clause authorizing their alteration when deemed necessary by that body, "*provided, always*, that *the old landmarks* be carefully preserved." Subsequently, the Subordinate Lodges were granted the privilege of framing their own by-laws, under the supervision of the Grand Lodge, but with the same provision as to a sacred observance of the ancient limits.

Under this system of organization, thus solemnly restricted by a proviso, which has been, and must continue to be, a vital principle of our institution, it is evident that these chartered associations could not, by acts of their own, make any change in the essential principles of the Order. They could not, in making Masons, receive them in any other way, or upon any other terms, than had been done before. They could not relieve them of any duty towards the fraternity which had been required, nor impose any additional responsibility to the Brethren at large that had not been previously recognized. Their powers were limited to the administration of their own internal affairs, and the by-laws which they adopted were simply articles of association, containing the terms of the contract by which each Brother held his membership; and as such they have been found to vary, according to the different circumstances in which Lodges have been placed in almost every particular, and to embrace every conceivable subject of non-essential legislation, from the adoption of prohibitory or exclusive initiation fees to the fashion of a coat or the elevation of a shirt collar.

The glance which we have thus taken at a portion of our Masonic history enables us to recognize a distinction, and a plain and palpable one, between the responsibilities assumed by the individual Brother, to *Freemasonry* on the one hand, to the *Lodge* on the other. By the assumption of these responsibilities, corresponding distinct rights are acquired, from Masons generally, and from his Lodge. Of those rights due to him in his general character of a Mason he cannot be deprived, except for immoral conduct, or such a violation of his duty, as a member of the fraternity, as would have subjected him, previous to the introduction of any system of by-laws, or would now subject him, if a non-affiliated Mason, to such a punishment. His relations to the craft at large cannot be suspended, nor can he be exposed to the detestation and contempt of the Brethren generally, except for the commission of some Masonic crime, known and recognized by the common law of the Order.

If these views are correct, the only remaining question pertinent to the present issue is, whether the payment of fixed and regular Lodge dues is an intrinsic, essential, and original part of Freemasonry.

It is scarcely necessary to assert here, the fact so well understood and universally admitted, that until a very recent period, long after the establishment of Subordinate Lodges, no such thing as an assessment of dues was known. That period is within the recollection of many of our older Masons, who must view with astonishment an effort to make what was originally a mere rule of convenience of a single Lodge, the vital law of a wide-spread fraternity. But further, the requirement is not general, much less uniform, even at this day. Many of the Lodges in our own country are supported by the voluntary contributions of their members, or by revenue derived from heavy initiation fees; and in our own jurisdiction, where dues are universally required, their amount ranges from one dollar and a half to ten dollars per annum.

If, then, this duty is one of modern origin, of but partial enforcement, and of irregular and arbitrary character, it cannot certainly be regarded as an essential part of Masonry, but merely as one of those responsibilities which the individual Brother assumes towards his own Lodge alone. In the language of Brother Mackey, in his Principles of Masonic Law, " It is not an obligation on the part of a Mason to the institution at large, but is in reality a special contract, in which the only parties are a particular Lodge and its members, of which the fraternity as a mass are to know nothing."

For these three reasons your committee are of opinion that the failure or neglect to pay Lodge dues does not constitute a Masonic crime; that it is no breach of any general law of Masonry, and that therefore it cannot upon any just principle warrant the infliction of a punishment upon the defaulting Brother, which would disturb the relations existing between him and others as members of the fraternity at large, or which would deprive him of any purely Masonic privilege. They are also of the opinion, that the failure to comply with the requirements of the by-laws in this respect is such a breach of the contract existing between the individual Brother and his Lodge as justifies the termination of his membership and his exclusion from all mere Lodge privileges.

Your committee are fully aware of several objections which have been and are still urged against the view here taken, some of which it may not be improper to notice.

1. It is claimed that the failure by a member to pay the required dues, amounts to such a violation of his duty to observe the by-laws as should subject him to the penalty of suspension. Without placing any stress upon the fact that at the time of his admission to the Lodge a M. M. cannot know all, nor indeed

many of the requirements of the by-laws, it will be sufficient, in order to show the fallacy of the argument, to point out some other requirements usually found in them, disobedience to which would, on the principle claimed, as certainly justify the penalty of suspension, as the offence now under consideration. As, for example, it is made the duty, respectively, of the officers to attend all meetings of the Lodge; of the Secretary to keep certain books in a prescribed form; of the members of committees to report within specified periods; of the Tyler to keep the furniture of the Lodge in good order, &c. Now, as far as an infraction of the by-laws is concerned, a failure to perform either of these duties is as definite an offence as the failure to pay dues, inasmuch as they are all required by the same instrument, and under precisely the same sanction; but can it be conceived that a neglect of them could possibly be construed into so grave an offence as to subject the offender to the penalty of suspension from Masonry?

2. It is argued, that the failure to pay the dues required is a wrong done the Lodge, and as such, constitutes a much higher offence, and deserves more severe punishment than has been indicated. If, however, this be true, then the same construction would establish a criterion by which to judge of the relations existing between individual Masons, and would thus create a grade of Masonic crime which has never as yet been suggested. Wherever positive fraud is committed or attempted, the party is guilty of a crime known and recognized by the fraternity, and should be punished accordingly. But in the absence of any fraudulent intent, a failure to pay cannot be construed into a crime.

3. It is said that a mere dropping a member from the rolls, or excluding him from Lodge privileges, is not such a penalty as will protect the Lodge, and secure the objects of a common fund. In replying to this objection, your committee beg leave very briefly to refer to another subject, which, although not specially in charge, is intimately connected with that under consideration, and with it is equally entitled to the careful attention and recommendatory action of the Grand Lodge. Your committee allude to the distinction, so well known to exist, but so little observed in practice, between the claims of affiliated and those of non-affiliated Masons to relief from Lodge funds.

Previous to the organization of subordinate Lodges, the relations existing among Masons were for the most part, at least so far as the charities were concerned, of a personal character. Common funds, out of which relief could be given, were generally unknown. But when Lodges were chartered each with its own treasury, one of the rights acquired by the individual joining was that of obtaining relief out of the fund raised by the contributions of himself and his associates. This was over and above his ordinary Masonic privileges, which only entitled him to the aid of his Brethren as individuals, and therefore to the Brother who never joined, or to him who, having joined, lost his membership, this fund was not available.

This distinction, so just in its character, and involving facts so readily established, should, it is believed, be more carefully observed and uniformly acted upon than has heretofore been the case within this jurisdiction. If our Lodges would thus limit their charities to those who could show conclusively a present membership in, and regular contribution to, some Masonic body, they would not only be relieved in a great measure from the payment of the present large amounts to visitors, (oftentimes, too, to unworthy ones,) but would likewise offer a strong inducement to their own members carefully to preserve their Lodge privileges by the prompt payment of dues, without which neither they nor their families would be entitled to receive aid from the funds of any Lodge. Under the operation of such a rule, *exclusion*, or dropping from the roll, would, we believe, be a much more effective mode of keeping our lists clean and our treasuries full, than that of suspension, which, in the great majority of cases where inflicted for this cause, would lose the subjects of it to us and to Masonry forever.

But while we are willing to concede that so far as the common funds of a Lodge are concerned, they partake in some measure of the nature of insurance, and that he who does not contribute is not entitled to avail himself of their benefits, yet, beyond this, we join heartily in the opinions of our R. W. D. G. M., who some years ago submitted an able report upon this subject. Masonry itself, with all the time-honored principles, its solemn lessons, its grand illustrations, and its glorious examples of faith and truth and love, should never be bartered for silver and gold. It is our duty and our pleasure to adorn and beautify the outside of the edifice with our money; but if any are excluded from this, let us remember, that behind the glittering portico of full treasuries and successful Lodges, the old temple still demands the labor and the love of all. There each must work for himself in brotherly love, relief, truth, justice, and, above all, in that "charity which suffereth long, and is kind."

As an embodiment of the views herein expressed, your committee have appended a series of resolutions, for which they ask the consideration of the Grand Lodge.

1. That suspension, in Masonic parlance, is from all the privileges of Masonry, and cannot be otherwise construed, without a change in the established usages of the fraternity, and in no case should this punishment be inflicted for non-payment of dues.

2. That sentence of "exclusion" may be pronounced against a Brother for non-payment of dues, under the operation of the by-laws of a Lodge upon a report of the facts by the Secretary and a vote of the Lodge.

3. That this punishment shall exclude the Brother from visiting his Lodge, and shall prevent his receiving a diploma or demit; and, during his exclusion, his name shall be dropped from the roll of members.

All of which is respectfully submitted.

The Grand Lodge proceeded to consider these resolutions, when the discussion was terminated by a Brother offering an amendment to the Constitution, to the effect following, which lies over for one year:—

"No Lodge shall expel or suspend from the privileges of Masonry any member for the non-payment of dues. The highest punishment which, in the opinion of this Grand Lodge, can be properly inflicted, is that of exclusion from membership in the particular Lodge.'

CHRISTMAS.

The old English celebration of Christmas has fallen into such general, and, in our opinion, much to be lamented desuetude in America, that it may not be unprofitable to recall a few Christmas-facts. Although one letter has been omitted, it is well known to be derived from the words Christ's Mass—that is, the high Festival of Christ, the *anointed* Saviour. It was first observed as a Festival A. D. 93, and was afterwards ordered to be held as a solemn feast, accompanied with Divine Service, by Telesphorus, Bishop of Rome, about A. D. 137. In the year 303, the day was marked by a bloody deed of persecution on the part of Diocletian, the Roman Emperor, who, being informed how the Christians were engaged in the neighborhood of his court in Nicomedia—that they were assembled in great numbers in a Church, celebrating Christ's Nativity—ordered the doors to be fastened and the Church set on fire, by which act more than six hundred perished.

The holly and misletoe used at Christmas are remains of the religious observances of the ancient Druids. Barraby Googe, in the Lounger's Commonplace Book, gives some quaint lines, translated from the Latin of Naogeorgos, descriptive of the old Festival:—

Then comes the day, wherein the Lorde
did bring his birth to passe!
Whereas at midnight up they rise
And every man to masse.
This time so holy counted is
That divers earnestly
Do thinke the waters all to wine
Are chaunged so dainly;
In that same houre that Christ himselfe
Was borne and came to light,
And unto water streight againe
Transformde and altred quight.
There are beside that mindfully
The money still do watch,
That first to aultar commes, which then
They previly do snatch.
The priestes, least others should it have,
takes oft the same away,
Whereby they thinke throughout the yeare
To have good lucke in play,
And not lose: then streight at game
till daylight do they strive,
To make some present proofe how well
Their hallowde pence wil thrive.
Three masses every priest doth sing
Upon that solemne day,
With offrings unto every one
That so the more may play.
This done, a woodden child in clowtes
is on the aultar set,
About the which both boyes and gyrles
do daunce and trymly get,
And Carrols sing in praise of Christ,
And for to helpe them heare,
The organs aunswere every verse

With sweete and solemne cheare.
The priestes do roar aloude, and round
about the parentes stande
To see the sport and with their voyce,
do help them and their hande.

Apropos of the holly, misletoes, &c., to which we have alluded, some remarks are made by Brand of an interesting character; but first, let us quote a few lines from Thom, an old English poet:

"When Rosemary and Bay, the poet's crown,
Are bawled in frequent cries through all the town;
Then judge the festival of Christmas near,
Christmas, the joyous period of the year!
Now with bright *Holly* all the temples strow
With *Lawrel* green and sacred misletoe."

From an old Christmas Carol, preserved in the British Museum, beginning thus:

"Ivy hath a lyhe: she laghlit with the cold,
So mot they all hafe that wyth Ivy hold."

Mr. Brand infers that *holly* was used to deck only the inside of houses at Christmas, while *ivy* was used not only as a vintner's sign, but also among the evergreens at funerals. In regard to *misletoe*, some have denied that its use was ever sanctioned in decorating churches; but less than 140 years ago the following custom was kept up at York:—"On the eve of Christmas-day (says Stukeley) they carry *misletoe* to the high altar of the Cathedral, and proclaim a public pardon, liberty and freedom to all sorts of inferior, and even wicked people, at the gates of the city towards the four quarters of the Heavens."

We have not time or space to dwell upon many of the old customs connected with Christmas, but in conclusion, let us express a hope that the rage of reform and excessive hatred of whatever (good or bad) is thought to have had any connection with Romanism, may not lead us or our children ever to treat with neglect this good old festival of the Church and country of our fathers; but rather let us, with the outward emblems, strive to cherish the spirit of the times—

All glory be to God on high,
And to the Earth be peace,
Good will henceforth from Heaven to men
Begin and never cease!

MOUNT HOREB LODGE, WOBURN CENTRE.

At the Annual Communication of this Lodge, held on the evening of Dec. 5, the following officers ere elected for the ensuing year:—

William T. Grammar, W. Master; Charles Kimball, S. Warden; Dr. William Ingalls, J. Warden; George S. Conn, Secretary; Horace Collamore, Treasurer; Thomas S. Davis, S. Deacon; Richard B. Bean, J. Deacon; John P. Stevens, S. Steward; David Tillson, J. Steward.

The retiring Master, W. Bro. Chas. W. Stevens, installed the Master elect in a manner creditable and satisfactory; after which the remaining officers were installed in their respective stations by the new Master.

MASONIC JOTTINGS FROM ABROAD.

[Papal Persecution.—The German Grand Lodges and their views of Masonry.]

The Mason in our own happy land is exempted from many annoyances to which his continental Brother is ever liable. He can enter his Lodge and no one suspects he does so with the view of plotting against the interests of Church or State; he can wear the Masonic emblems on his shirt studs and breast pins, and no zealous sectarian trembles for the weal of his soul, believing him a member of Paganism. Not the most unenlightened citizen credits that in Lodge he sacrifices to Satan, and makes a meal of hell-broth. It is otherwise in certain countries on the continent, where the human mind is still under the domination of an ignorant spiritual power, and where the uninstructed are led to entertain the gravest suspicions against Freemasonry as an institution, and to believe that if the Mason has not exactly direct dealings with the unclean spirit, that there is still something about him, as the Scotch would say, "nae cannie." An example of the intolerance which can be manifested towards a Mason, in even the last and most solemn hour of his life, reaches us from Glogan, in the case of one Lange, a man who held a respectable position in life, was true to his king, and greatly respected by his fellow-citizens. He fell sick, and feeling his end approaching, he desired the offices of a priest, as he belonged to the Roman Catholic persuasion. The priest at once told the dying man that he could not allow him to participate in the benefits of the Church unless he at once declared in writing that he resigned all connection with the Masonic brotherhood to which he belonged. Lange firmly refused to do this, expressing the hope that he might obtain the grace of Heaven without the favor of the Church. Shortly after, he died; the ecclesiastic refused to perform the usual consecration of the corpse, and indeed the usual attendance to the grave. The commander of the garrison of the place proposed to the Catholic military chaplain to perform this latter duty, and to pronounce a discourse over his grave. This was refused, because the deceased was a civilian. On the other hand, the garrison preacher went to the house of mourning, and spoke some words of comfort to the poor man's survivors; he accompanied them to the grave, but there spoke not a word, as had been expected, because the deceased did not belong to his—the reformed creed. Silently the body was consigned to its mother earth, but from the hearts of his numerous friends who were present on the mournful occasion, there, no doubt, went up, says the reporter, many a sincere prayer to the God of Heaven for his eternal repose. These acts of deplorable bigotry on both sides, however painful it must be to witness them, cannot fail but to have one effect—to intensify the love that already exists among our continental Brethren, and thus strengthen the bonds of their union.

It is no doubt, owing to such circumstances as these and to the open attacks made on Freemasonry in the pulpit and in pamphlets, that we find it on the continent ever in an attitude of defence, and using its weapons skilfully, exposing the ignorance and mendacity of its opponents, and by a lucid exposition of its real objects and principles, gaining intelligent adherents on every side, for in having intelligent adherents alone can it be strong and successful. Some recent articles in our excellent contemporary *Die Bauhutte*, from the pen of Bro. Dr. Chr.

Rauch, "On the Unity of German Freemasonry," will contribute greatly to popularize the principles of Freemasonry in the non-masonic world, while they cannot fail to render good service to the Brethren themselves. Some few weeks ago we referred to the earliest of these papers, which gave some historical information respecting the German Lodges and the various rituals at present in use. In a third article he considers the question—"What object do the various German Lodges propose to themselves," and answers, that the principles, regulations, and objects of the nine Grand Lodges are as various as their rituals, and he proceeds to point these out in brief paragraphs. Space will not permit us to follow him into a variety of interesting details, and we must condense his observations greatly.

1. The object of Freemasonry recognized by the Hamburg Lodge is the "ennobling of man." The domain of Freemasonry is the "purely human," that is, whatever is recognized by all men as good, and true, and beautiful. The Masons united for this object, are a strong league spread over the whole earth, whose members regard each other as Brethren, and hence the Grand Lodge recognizes in the Masonic bond but one brotherhood, no orders.

2. The "National Mother Lodge of the three Spheres," explains the Masonic Order as a union whose object it is, to advance by sound doctrine "Religion, Morality, and Humanity," and to teach and practice the "Wisdom of Life." Their efforts are directed to man as man. Politics and ecclesiastical matters are from their interference. Alike removed from mysticism and infidelity, the Mason must conduct himself as a real God-fearing man, but still be patient towards the religious belief of others. The Mason must be a pattern to his fellow-citizens, not only in public life, but in private, as a citizen, a husband, and a father. Neither rank, station, nor wealth avail in Masonry, but the esteem of the Brethren. Hence he labors with honest industry towards his own elevation.

3. The Grand Lodge of Hanover recognizes as its fundamental principle, that the Masonic tie aims at affecting for the Brethren and, through them, for all mankind, the highest possible moral and spiritual perfection, and with this the highest degree of happiness. The means of reaching this end, it declares to be the secret of Freemasonry.

4. The Eclectic Masonic League, sets forth as its object: to practice, carry out, and gradually perfect ancient Freemasonry through furthering humanity, and by a faithful adherence to the ancient landmarks of the English Book of Constitutions, of the year 1723. Six of the constitutions are quoted by Bro. Dr. Rauch, but are too well known to need repeating here.

5. Some of the articles of the Grand National Lodge of the Freemasons of Germany, may not be so well known, however, and may be cited in an abridged form. They are eleven in number, but the first five are common, more or less, to every Lodge. The sixth declares, that the most excellent duties of a Mason are as follows:—"A tender love towards all mankind, especially towards a Brother, even be he the remotest stranger; a spotless and honest behaviour; a determined warfare against the enemies of virtue; the conscientious endeavor to build up a spiritual Solomon's Temple, through the three times three; and, the unreserved maintenance of the general laws, customs and usages of the Order, forever." The seventh asserts—"Unity is the sweetest tie of the Order, and its throne is built on uprightness. A Mason's word and assertion must be held more than holy amongst us, and hitherto they have never been broken. Hence a Mason's word and promise is prized more highly, if that be possible, than the word and promise of an honest man." The eight article oughth to be assuring to all rulers:—"When a Mason is aware that evil intentions are harbored towards authorities, it is his duty, as soon as he has proof of the same, to advertise it to the Master of his Lodge, who will acquaint the Grand Master of the country with all the facts so that he may communicate with the government of the country." We should highly object to this article, were we not assured "that a Mason's prudence is equal to his patriotism and honor." The ninth article, again, would place the power of doing great political and domestic mischief in the hands of all but a prudent and honest man—"when the Brother cannot communicate with the Master of his Lodge, he must communicate directly with the government, and afterwards inform his Grand Master by words or in writing what he has done." The tenth article prescribes—"That Master, Brethren, and Apprentices, when they have the opportunity of being alone with their Masters and Brethren, must always occupy themselves with the work brought before them, and so become acquainted with it; it is thus imposed upon them to be prudent and never taken by surprize." The spirit of the eleventh article is, that an apprentice ought to be well instructed before he takes upon himself to meddle in high matters.

We come now to—

6. The Grand Lodge "Royal York," whose first and highest aim is declared to be to quicken, to nourish, and to extend, remote from all political and confessional tendencies, according to the fundamental rules of Christianity, and through the means of Masonry, pure religion, noble and high sentiments, internal rectitude, patriotism, veneration, obedience and love towards rulers, confidence, union, brotherly love, and every other virtue. The maintenance and spread of Freemasonry is its second object.

7. The Saxony Lodges bind themselves to labor, through common endeavor, for the good of Freemasonry. Hence they make themselves independent of the one-sidedness of systems, as well as of all influence of foreign Lodges; put forward, as the guide for Freemasonry, useful truths and regulations, for common acceptation, and advocate one Lodge policy, and one Grand Lodge. The league ordains, by its statutes, the greatest possible freedom of opinion, as well to individual Brothers as to individual Lodges. Entire Freemasonry, in the Saxon league, is limited to the degrees of the Craft, Apprentices, Fellows and Masters. It recognizes no higher degrees as essential or necessary; but it permits them.

8. According to the original agreement of the Grand Lodge of the Freemasons "of the Sun," the active principle is made to depend on the confidence of Brothers in one another; but the laws determine the rights of individual members, as well as those of the whole society. The Grand Lodge, in order to carry out its beneficent objects, requires certain means, but care is taken against favoritism and profane uses of the means.

9. The Masonic League of "Concord" recognizes as an irrevocable principle:

“the laboring for the elevation of its members and the happiness of all mankind, remote from every political or confessional tendency, and according to the principles of Christianity, and particularly of Christian morals.”

Such are the principles and aims of the nine Grand German Lodges, differing now and then in the letter, but according in spirit and intention, and embodying nothing, certainly, which a Mason should fear to acknowledge, or which a government should fear to find as the spring of action of any section of its subjects. We are not here making ourselves the apologists of continental Brethren. They are strong enough and sagacious enough to take their own part; but, at the same time, it is well that English Brothers should be aware of their aims and principles. We may have occasion to refer to the German Lodges again, through the aid of Bro. Dr. Rauch's articles.—*London Freemasons' Magazine.*

THE DUKE OF NEWCASTLE, PROV. GRAND MASTER FOR NOTTINGHAM.

[From the Londom Daily Telegraph, Dec. 10.]

In our impression of Saturday we briefly chronicled the proceedings attending the installation of his Grace the Duke of Newcastle as Provincial Grand Master of the Freemasons in Nottinghamshire. The following is a report of the speeches at the banquet in the Corn Exchange, which followed the installation:

The noble Duke presided, and was supported by Lord Zetland, Most Worshipful G. Master of Masons; the Rev. J. Wentworth Bowyer, G. Chaplain; Bros. Stephen Barton Wilson, J. G. D.; Henry Bridges, G. S. B.; R. C. William Spiers, Past G. S. B.; Charles William Elkington, do.; Capt. Henry Bowyer, Prov. G. Master of Oxfordshire; Edmund Percy, D. P. G. M. of Nottinghamshire; Cullen, the present Mayor of Nottingham; Sir Thos. Parkyns, the Mayor of Lincoln, Comyn, Wilkins, Thos. Close, Thos. Crew, Secretary of the Freemasons' Girls' School; Dr. O'Connor, Physician to the Royal Free Hospital, London, &c., &c.

The cloth having been removed, the noble Duke said:

Brethren,—You will be well aware that the first toast which it will be my duty to propose to you will not only be a toast highly acceptable to you as Englishmen and Freemasons, but a toast which is generally regarded as one of mere routine. In one sense it is a routine toast, because you commence with it in all your festive assemblies, but to such a gathering as the present it is far from being a mere routine toast; it is a toast which appeals to the heart of every one in the assembly I am now addressing. It is a toast which will be drunk, in such an assembly as this, with such an enthusiasm as no other toast which could be proposed to us could produce. One of our great principles, as Freemasons, is obedience to all constituted authorities, and respect for the existing institutions of the realm. These are principles from which you can under no circumstances diverge. You support those authorities not only because they are, but because they are such as you would wish them to be. Brethren, it has been my good fortune recently to visit other portions of the globe, and to examine some of the most important of our colonies in a distant part of the world; and in those colonies, allow me to say, that I witnessed such devotion to the sovereign of these realms as no one who had not been himself a witness of it would be ready to believe. (Loud cheers.) The enthusiasm which I saw came from the inmost hearts of all those who displayed it. It was no mere noisy acclamation in the streets; it was not a mere demonstration of the towns and populous places, but an enthusiasm exhibited in every back street and thinly-populated locality. It was a demonstration of the attachment of the entire people to the throne of England, and of their veneration and respect for the lady who at present occupies it. (Cheers.) It was a loyalty not of creed, or of sect, or of party, or of race. After leaving that country I went to another, which, it is true, does not at present own the sceptre of Great Britain, and therefore throughout the many thousand miles over which I have travelled there was not the same loyalty, because there was not the call for it in a country which was not subordinated to the Crown of England, but there was an amount of respect, of attachment, of veneration, and of love for the Queen of this country, which far transcended anything that could possibly have been expected. (Cheers.) It was a tribute on the part of the American people—it was a demonstration of their veneration for female excellence; and it was also a proof of their deep and lasting attachment to the mother country. (Cheers.) I have no hesitation in saying that the feeling towards the Queen of Great Britain in the United States of America cannot be designated by any other word I know of but a passion. (Loud and continued applause) I had the gratification in the Lodge this morning of seeing a Brother —I do not know whether he is in the room this moment or not—who comes from America. (It was here announced that the Brother in question was present.) I am delighted to find he is here, and I shall say nothing in his presence which I would not say even more strongly in his absence, when I state that the impression made upon my mind by that journey is one which time will not efface. (Loud cheers.) I am referring now to that powerful general influence which the excellent Queen of this country exercises over other nations, and more especially over those with whom we have a common origin; and I am certain that you will not be wanting on the present occasion in that feeling towards her Majesty which has been so generally exhibited. Having now referred briefly to the attachment exhibited towards her Majesty in the colonies and in the United States of America, I may notice the fact that a not less striking demonstration of affection was recently seen in the anxiety and alarm which, I am told, prevailed in this country as to the safety of his Royal Highness the Prince of Wales. (Cheers.) From the manner in which that anxiety was displayed, her Majesty must be fully convinced of the ardent attachment of her people. Nor was this less strikingly demonstrated when his Royal Highness reached these shores, for he met with a reception most enthusiastic in its nature at every railway station from Plymouth to Windsor. But, my Brethren, I must ask you to forgive me for having lingered on this topic. (Cheers.) I could not on such an occasion as the present avoid doing so, and I will now conclude by asking you to drink “Health to the Queen and Prosperity to the Craft,” and to give the toast all the Masonic honors. (Loud applause.)

The toast was drunk with great enthusiasm, and with the usual honors.

His Grace then rose and said:—Most Worshipful Grand Master and Brethren, I have now to propose to you a toast which naturally follows that to which you have just done honor. It is, "The rest of the Royal Family." There is first the Prince Consort. (Cheers.) There are few persons in this county who know the merits of his Royal Highness. Those who know him most will best appreciate him. (Cheers.) Brethren, we shall never know how much we owe to him till some unhappy day when it will be our misfortune to lose him. (Hear, hear.) His good sense, good taste, sound judgment, and good feeling, have on all occasions been remarkable. We oft discover failings where we are unable to appreciate excellencies, and I am certain that I do not exaggerate to you the merits of his Royal Highness the Prince Consort. I have to propose to you also the health of his Royal Highness the Prince of Wales—(cheers)—the young prince with whom I have spent the last four months in the most intimate connection, during which I have learned to regard him with the greatest interest and affection. (Cheers.) It has been his happy lot, at the age of 19, to render to his country a very great and essential service. Many a man, born of a Royal family, has descended into the grave, rendering to his fellow-men much less good service than has been rendered by this young prince. (Cheers.) Whatever may be the destiny which Providence has reserved for him, it is a proud thing that he can reflect on this voyage across the Atlantic. (Cheers.) I believe that nothing so much as that journey could have cemented the good feelings—I say cemented, mind, because I am convinced that they were previously entertained—which exist between the two countries on the opposite sides of the Atlantic. But not only is it desirable that the existence of those good feelings should be known; it is singularly fortunate that they have already been placed on record and propagated by the press. (Cheers.) The feeling between the two countries just now is one of peace and good-will—(cheers)—and wo be to us when the day shall come that that peace is broken up. (Cheers.) I will not say that that peace is likely to be broken up, but I will say that it is *less* likely—that the likelihood of such an event has been greatly postponed by that which has taken place. (Cheers.) This I can say of this extraordinary visit, that we witnessed in New York, and in every other important city of the United States, an amount of enthusiasm which was perfectly extrordinary, from the moment at which we entered Detroit till our departure from Portland. (Cheers.) With one solitary exception, we met with nothing but enthusiasm; and in fact I do believe that this visit of the Prince of Wales to America has done more to cement the good feeling between the two countries than could possibly have been effected by a quarter of a century of diplomacy. (Cheers.) The two great peoples on either side of the Atlantic have disclosed those feelings of fraternity which they entertain towards each other. (Cheers.) In asking you to drink to "The rest of the Royal family," I must not omit to mention his Royal Highness the Prince Frederick William—(loud cheers)—the only member of the Royal family at present who is a member of our Order—(hear)—although in former times our members have been far more numerous in the family of the reigning sovereign.

H) His Grace concluded by proposing "The health o l,

Royal family," with which he coupled the name of his Royal Highness the Prince Frederick William of Prussia.

The toast was drunk with great enthusiasm, and the usual honors.

His Grace then said:—I am sure that the toast which I have now to propose is one which you will receive with cordiality, and I may say affection. (Applause.) It would ill-become me on any occasion like the present, so ill-versed as I have been of late years in the mysteries of the Craft, to dwell at any length on the merits of a Brother like your present Grand Master. (Loud cheers.) It would be peculiarly out of place in me to say much about him on an occasion when he has placed me under so great an obligation. Still, I may be permitted to observe that though we have had presiding over Masonry in England upon former occasions noblemen of great distinction occupying the highest places in the realm, we have never had a Grand Master more popular and more respected in all relations in life than the Brother who now fills that distinguished position. (Cheers.) I am certain that I have said enough on a toast like this, and I now call upon you to drink, with all Masonic honors, to the health of our Most Worshipful Grand Master, the Earl of Zetland. (Loud cheers.)

The Most Worshipful the Grand Master, who was enthusiastically received, said:—I can hardly find words to express the gratitude I feel to the Provincial Grand Master for the manner in which he has proposed my health to you, and to you, Brethren all, for the manner in which you have received the toast. I assure you that I feel most deeply the kindness of our noble Brother in taking upon himself the responsibilities of this office. For my part, I have a natural, and I may say an hereditary, right to take the greatest interest in the welfare and progress of Masonry. My grandfather was D. G. M. to the Prince of Wales, afterwards George IV.; my father D. G. M. to the Duke of Sussex, and afterwards Prov. G. M. I, too, had the honor of being D. G. M., and afterwards Prov. G. M. to the Duke of Sussex; and I have imbibed a veneration for Masonry which I am sure will descend with me to the grave—(loud applause)—and my best services will be, as they ever have been, at the command of the fraternity. I assure you that I have never had a more pleasant duty to perform since I became Grand Master than that which I have performed this day, in installing the noble duke in the office of P. G. M. of this province. (Loud applause.) Your late Prov. G. M. was a very early and a very good friend of mine, for whom I always entertained the highest respect, although until now I have never had the pleasure of visiting this province in my official capacity. I rejoice sincerely that the noble duke has not allowed himself to be prevented by his public and private duties from taking upon himself the responsibilities of the position which he has this day assumed, and the duties of which I am sure he will perform with credit to himself and with satisfaction to you. (Loud applause.)

The Grand Master then proposed, "The health of his Grace the Duke of Newcastle, as Provincial Grand Master of the Province of Nottinghamshire," and expressed once more the gratification he felt that the noble duke had been prevailed upon to accept the office.

The toast was drunk with great cordiality and with the musical honors.

His Grace acknowledged the compliment, and expressed his gratitude to the noble lord for the many marks of affection and kindness which he had experienced at his hands. He said that he had always met with the greatest kindness in Nottingham—a town to which he was bound by many ties of affection and of mutual interest. (Cheers.) He expressed his thankfulness to the numerous Brethren from other provinces, who had at that day honored them with their presence As to his having for a time declined the honor, on the ground of his numerous engagements and avocations, he could only say that he ultimately felt it right to do everything that he could, consistently with his other duties, when solicited to undertake a task by his friends and neighbors.—(Cheers.) One of the features of Freemasonry was its abstinence from all those exciting topics which usually formed the subject of public addresses in assemblages of Englishmen, and it was one of those characteristics of the Order to which, no doubt, a great deal of the permanence and popularity was due, and he was not on that occasion about to diverge from that admirable rule, but he would say that, in the present temper of the world, they must all wish that the principles of Freemasonry pervaded all sections of society—(loud cheers)—in order to pour oil on the troubled waters—(cheers)—to stay those serious and blood-stained events of which we so often deprecated the approach, and which we most earnestly hoped might never arrive. (Cheers.) They were freed by their principles from all the animosities of diversity of creed—(cheers)—and divested of all national animosities. (Cheers.) They spoke as Freemasons, as loyal subjects, and as Englishmen, and they wished to see universally prevalent these feelings of universal charity, benevolence, and philanthropy. (Loud cheers.) The Brethren might rely on his best efforts to promote the interests of the Order—(hear)—and he hoped that his endeavors would be seconded by those officers who had kindly undertaken to assist him. He felt it all the more desirable that he should do what he could, since so many of the landed proprietors of the county were prevented by age or ill-health from taking the part which they otherwise would take in public affairs. (Cheers.) He felt all the more encouraged by the fact that he was treated with so much forbearance and consideration by his friends in the performance of the duties of that position to which he had been called by the favor of his Sovereign. But he would cut his observations short, as the time approached at which they would be called elsewhere to conduct the fair sex to a participation in their proceedings. (Cheers.)

Several other toasts having been disposed of, the company retired to the ballroom.

THE BALLOT BOX.—ITS ANTIQUITY.

THE ballot is the Tyler of the Masonic Lodge. By its potency the doors of our Mystic Temple are securely guarded, and the unworthy applicant for our mysteries learns that the requirements of Masonry are strict and unyielding. The strictly Masonic ballot is never used except on application for initiation, advancement or affiliation in Masonry. Unanimity is requisite. Each ballot represents a Mason's scrutinizing eye, watchful that no material with inherent

defects be used in the construction of the Temple. Some latent defect may have escaped the eyes of many, but once detected by a single eye, it is consequently rejected. The stone may be rude and unsightly in the quarry, but if its measure be full, and its quality perfect, the tools of the workmen will reduce it to both form and beauty. But if it lacks in measure, it will form neither an oblong or a square, and the Craftsman has no place for it. But though its measure be full, if it is not sound throughout all its parts, no labor can render it perfect. The building which Masons are laboring to construct, is not like the production of some modern workmen, polished ashlar without, but unsightly marble within; beautiful to the outside beholder, but frightfully imperfect beyond the view, displaying in its outer joints fine lines of cement, but within, a wall of rubbish, daubed with untempered mortar. Such Masonry will not bear the scrutiny of an eye which we emblemize in our Lodge. No hidden defects will escape the notice of that eye, and no excuse will palliate a defect. We therefore hold that it behooves the Craft to be true to the Order, and themselves. For this purpose we call on them to guard well the ballot box, and through it see that none enter unworthily. Through it can we alone signify our assent or dissent to every living stone for our moral Temple, and it must be done in a " prudent way," intelligently, honestly, fearlessly. The ballot is of high antiquity. That it has been used from the time of the completion of Solomon's Temple, no intelligent Mason doubts; and we have the testimony of profane history that it was used in admitting members to the Spartan tables in the time of Lycurgus, little more than a century after the building of the Temple. The method of using the ballot there was for each member to take a small *ball* of soft bread in his hand, and drop it, *without saying a word*, in a vessel which a waiter carried in his hand. If he approved the candidate, he did it without altering the figure of the ball; but if he disapproved him, he pressed it flat, for a flattened ball was a negative vote, and the candidate was, by it, rejected. The Lacedemoneans, two centuries before the Christian Era, caused their judges in criminal cases, to ballot upon the *Altar* with a *white* and *black beans.* But the Ballot is lost on the historic page during the ages of tyranny. Tyrants could not endure its dazzling light. But it is the gem of the sceptre of liberty of the first water, a pearl of the casket of truth of unsullied purity.—*N. Y. Despatch.*

GRAND LODGE OF GEORGIA.—This Grand Lodge met on the 31st of October, at Macon. The following named Brethren were elected to office for the present year: Wm. S. Rockwell, M. W. Grand Master; Samuel D. Irvin, D. G. M. 1st District; John Harris, D. G. M. 2d District; W. W. Boyd, D. G. M. 3d District; David E. Butler, D. G. M. 4th District; R. T. Turner, Sen. G. Warden; Wm. A. Love, J. G. Warden; Joseph E. Wells, G. Treasurer; Simri Rose, G. Secretary; B. B. Russell, G. S. Deacon; T. H. West, G. J. Deacon; Wm. B. Jones, G. Marshal; B. H. Mifchell, G. Pursuivant; N. Athon, G. Chaplain; D. S. Harrison, D. G. Candler, Isaac B. Huff, G. Stewards; James V. Greer, G. Tyler. The question of a removal of the place of meeting of the Grand Lodge from Macon to Atlanta, which, for some months, has been under consideration, was decided adversely by a large majority; the place of meeting will, therefore, continue to be Macon. The Fraternity of that State, whatever may be its political agitations, is doing its work in peace and quietness.

MASONIC CHIT CHAT.

Modest.—We find the following in a Circular lately issued by the Grand Master of Canada, explanatory of the difficulty growing out of the laying of the corner-stone of the new Parliament House of Ottawa, during the visit of the Prince of Wales. We need only add that the writer is Rob Morris of Kentucky:—

"*Lagrange, Ky., July* 31, 1860.

"Should you decide to call your Grand Lodge together, as your worthy predecessor suggested, and wait upon H. R. Highness, I submit to you whether it might not add eclat to the occasion were some one representing the American Grand Lodges to be united in the deputation. I would cheerfully attend and could in every sense of the word speak for the Grand Lodges, Grand Masters, and the General Craft of this country. I have not given any hint upon this subject to any one, nor will I until I hear from you. But if you approve of it, and official etiquette justify such a measure, the fact that 4700 Lodges and 196,000 Masons of the United States, tender their good wishes and welcome to the Prince, would, it appears to me, redound some honor to our common cause."

The Grand Lodges of the country ought perhaps to feel under obligation to the writer for thus volunteering his distinguished services on the occasion referred to, though, if they had been consulted, they might have preferred another representative.

Officers of Morning Star Lodge, Worcester, Mass., for 1860.—Joseph B. Knox, W. Master; Charles G. Reed, S. W.; H. C. Bigelow, J. W.; Wm. L. Clark, Treas.: Thos. M. Lamb, Sec.; Chas. J. Pickford, S. D.; Lewis C. Stone, J. D.; Horace Chenery, C.; E. D. McFarland, S. S.; Rolla N. Start, J. S.; Albert S. Coffin, I. S.; Hollis Ball, T.

Officers of Pythagoras Lodge, No. 86, *of New York, for the ensuing year.*—Charles F. Bauer, W. M.; Theodore Schafus, S. W.; Jean H. Sisterman, J. W.; Vincent Meyer, Secretary.

Garibaldi!—"the Washington of Italy," as Dr. Humphreys calls him in his very able and beautiful Lecture on his life and character, was made a Mason at Monte Video, S. America, in the Lodge "Les Amis de la Patrie," about the year 1844. In a very few years hence Masonry will be found occupying its rightful position throughout Italy. All Lodges which have been held there since the French dynasty, have been held in secret.

Gone to the Spirit World.—We with great pain announce the death of the Supreme Grand Master of the Order of Masonic Knights Templars of England and Wales, Col. Charles Kemys Kemys Tynte, who full of years, honors, and amid the deep regret of the entire Order of which he was the chief, was called, as we trust, on high the 22d of November last—aged eightyone years. In 1817, he was initiated in the Lodge of Perpetual Friendship, 157, and from 1820 was Prov. Grand Master for Somersetshire. For many years he was deprived of sight, yet his duties never suffered on that account. As Supreme G. Master of the Templars, he succeeded H. R. H. the Duke of Sussex in 1843, and for seventeen years his sway was one of truly Christian zeal, charity and brotherly love.

Initiation of Non-Residents.—The Grand Master of Georgia, in his annual address, says—

"Freemasonry can exert no authority of any kind over any who are not members of the Order. When their connection with the Craft, through its proper organizations, commences, then the laws of Freemasonry attach and jurisdiction begins."

Masonic Etiquette.—"True Masonic etiquette is the behavior of a Brother, and a gentleman. Though Masonry smooths all differences of rank, yet no well-bred man would presume upon it. Be courteous and firm in office, respectful to your superiors in Masonic rank, revere your elders, assist your equals, and lead your juniors in the right path."—*Oliver.*

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GRAND LODGE OF MASSACHUSETTS.

In our last we gave a complete list of the officers of the Grand Lodge of this Commonwealth for the current year. They were, as has been usual in this Grand Lodge for a century past, installed on the evening of the 27th December, that being the anniversary of St. John the Evangelist, on which day the Grand Lodge annually assembles, at 9 o'clock in the morning, for the exemplification of the Work and Lectures, under the direction of the Grand Lecturers. These meetings are always largely attended by the Brethren from the interior of the State, and at the late meeting there were not less than four hundred present, representing a very large majority of the Lodges under the jurisdiction. The exemplification of the work was under the direction of Bros. Benj. F. Nourse and Isaac P. Seavey, the Grand Lecturers, and was doubtless a source of improvement, as well as of gratification, to the numerous Brethren present. We have heard it suggested that the lecturers were occasionally interrupted by questions, which had better been reserved until the degree in hand had been fully gone through with, when inquiries can be considered without the risk of confusing the work or the Brethren immediately engaged in presenting it.

The installation of the officers took place in the evening, when the large Hall was again filled to repletion with Brethren from the city and neighboring towns. The occasion was one of more than ordinary interest, inasmuch as one of the most popular and beloved Grand Masters we have ever had, was about to lay down the honors he had gracefully worn for the full constitutional period, and his successor was to be inaugurated into the vacant office.

The ceremonies of installation were conducted much after the usual form, the principal feature being the addresses of the retiring and incoming Grand Masters, both of which we give below in full. The following Ode, written for the occasion by R. W. Brother John K. Hall, was sung by the choir, as were also the three verses succeeding, on the officers named being placed in their respective stations :—

INSTALLATION ODE.

Great Architect Supreme! have we
Once more as suppliants come to thee;
Thy guardian care on us bestow,
And make our hearts with love to glow.

May he who now resigns that chair,
Thy choicest blessings ever share;
The Widow's prayer his deeds proclaim,
And grateful hearts record his name.

May he who fills that honor'd place,
Grow in esteem and in thy grace;
Grant him that wisdom from above,
And fill his heart with holy love.

When he his labors shall resign,
His work well done, may he entwine
As closely round Masonic hearts,
As he who from those cares departs.

And speed the time this world shall be
But one Grand Lodge of Masonry,
Where Brothers all united move,
Bound with the golden chain of love.

INSTALLATION OF MASTER AND WARDENS.

GRAND MASTER.

Behold in the East, our Grand Master appears,
By the Square ever acting, all hearts he endears;
With Wisdom he governs, his laws we 'll fulfil,
And faithfully serve him, with love and good will.

SENIOR GRAND WARDEN.

In the West our Grand Warden, his station doth hold,
And Strength and support gives, as Hiram of old;
In paying the Craftsmen, he satisfies all,
For he acts on the Level, to answer their call.

JUNIOR GRAND WARDEN.

In the South our Grand Warden, takes note of the sun,
As in Beauty and glory, his course he doth run;
At his call to refreshment, the Craftsmen unite,
While the Plumb doth remind us, keep ever upright.

DR. LEWIS' ADDRESS.

The period has now arrived which releases me from my official relation to this Grand Lodge, and the arduous duties which have peculiarly devolved on me during the past year. I say *peculiarly*, for, as the Presiding Head of Templarism in Massachusetts and R. Island, at a time when more was required to administer that office than ever before, or is likely to be again, the duties imposed were unprecedented, and called for a devotion of time and labor, which literally precluded much attention to anything else. But, reviewing the connexion of thirty years with the Order, in times of its prosperity and adversity, sustaining official positions in its various departments throughout this long period, and now retiring from all, still this connexion has been the principal source of my life's happiness, excepting none but those of my domestic relations. It has brought to me the truest, the best, the most devoted of friendships, and the fond regard which hangs on the memories of those who have gone, the fraternal ties which still bind me to those who are spared, will smooth the declining path and still cheer the few years that may remain. And, in this, a valedictory address, as it is the last occasion I shall ever speak officially, it may not be deemed out of place to thus publicly allude to one, who to me has ever been the unwearied friend—to every Mason in Massachusetts the able counsellor, and to this Grand Lodge the very best supporter. Without that profound judgment, that unerring Masonic knowledge and sagacity which have ever distinguished your Recording Grand Secretary, the labors of the Grand Master could not have been sustained,—without that friendly mentor to guide, without that "greater light," the Chair could not have been supported.

On this, our annual meeting, on this, the day consecrated to Freemasonry everywhere, when all has been well with us, and increasing prosperity and union, with every attendant blessing, have favored the cause, let us not forget our gratitude to that Being, without whose favor neither individuals or associations prosper. He has given to us in his mercy, and also in like mercy, He hath taken away. In the fullness of years, and in the fullness of Faith and excellence, he has removed two venerable Brethren from the roll of our Permanent Members—Clarke Gayton Pickman, who died May 12th, and Paul Dean, who left us, for a higher communion, Oct. 1, 1860. Both were called suddenly, and we have full assurance they were not unprepared. They were both faithful to their God while here, and their faith has terminated, we may humbly trust, in a blessed fruition.

Clarke Gayton Pickman, graduated at Harvard University in 1811, being a classmate of the Hon. Edward Everett and others who have distinguished themselves in the various positions of society. He was a good scholar; his life was passed in study and seclusion. He was a lover of books, and his valuable collection he bequeathed to his Alma Mater. A constitutional infirmity which clouded his mind, and impaired an active usefulness, caused him to shrink from society; but his heart was ever employed in dispensing that bounty which his ample means allowed,—his hand was open as day to melting charity.

Prompted towards the Masonic Institution as a worker for good, he early entered into, and ever esteemed it. He presided over St. John's Lodge, and many can recur to the force and eloquence of his charges to the candidates. He was Junior Warden of this Grand Lodge, and a punctual attendant at its meetings. He formed no domestic ties. He lived the life of loneliness. The Christian's Faith and Hope were his supports. They alone upheld him in the despondency of his mental malady, and pointed to happier skies.

Of our revered and reverend Br., the late Paul Dean, to speak in the fullness which his long labors deserve, would call for an abler pen and a higher power. His long official position in the Order, embracing all its departments; his energy, devotion and intrepidity in its cause, when its defenders were few, its opponents many,—his integrity of life, his social, his Christian excellencies, have all left their impress on the minds and hearts of every Brother. His name will stand high on the list of those who have presided over this Body, and added lustre to the institution. I trust that appropriate notice will be taken in this Grand Lodge, and that our records shall bear the sense of its members, on this their great bereavement.

A year has now passed since the first occupancy of these halls of Freemasonry. They have proved to be convenient and admirably adapted for the purposes for which they were dedicated—inferior to none, as to taste and elegance.

The property owned by the Grand Lodge, and invested in the Winthrop House and Freemasons' Hall, is not only of great value, but every year will increase it in this respect; and, prospectively, it will become a source of a very large income. The sale of the Masonic Temple and the purchase of this building was effected by the labor, perseverance and judgment of a few, after a protracted opposition,—and it is to be hoped that those few will not be forgotten, when succeeding years shall harvest the result of their energy and prescience.

A splendid organ, built by Simmons and Wilcox, having nearly 2000 pipes, has added to the beauty of this Hall in its architectural excellence, and given impressive effect to the ceremonies. Let me urge upon every Masonic Body to add the influence of Music to their meetings. It has an irresistible power on the heart,—attunes it to its best emotions.

The subject of Masonic Libraries is one which appears proper for the consideration of every Lodge. The press is teeming with publications on Freemasonry. That there are many, very many, which had better be committed to the stoves, is vividly true. They would thus do more good in warming the body, than in imparting in any way intelligence to the mind. Most of these are urged upon the Fraternity by such a pertinacity of application, that the *itinerant venders* have become nuisances on the time and patience of the Brethren. But let not these preclude the acquiring of those works, so essential to every one who aspires to be an intelligent member of the Order. The productions of Dr. Oliver, Moore, Mackay, and many others, from the most enlightened of the Brethren; the voluminous London Masonic Magazine, the "Latomia" of Leipsic, the Revue Maçonnique of Paris, the Proceedings, especially, of the Grand Lodges of the U. S. should be accessible to every one desirous of a knowledge of the History, Principles, Practices and Jurisprudence of our widespread institution.

I regret in this connection to add, that the Brethren under this jurisdiction have not that information given to them, which is imparted to all subordinates of other Grand Lodges, through a Committee on Foreign Correspondence, where an analysis is given of all the important transactions of those Bodies. It is my opinion that the most venerable, and certainly not the least influential, of the Grand Lodges of the U. S. should not lack in this very essential particular, but that an able committee should annually promulgate to its members and constituents all such information as would enlighten them on those particulars, which should interest every Mason in Massachusetts.

Among the appointed officers in this Body is the Corresponding G. Secretary. From him should be derived information in regard to other Grand Lodges; the more necessary, as we hold no official relation with them, not having adopted the representative system, which has so extensively become the medium of fraternal intercommunication, and which, I believe, can now be productive of much good, and therefore endorse the sentiment of the Grand Master of Illinois, that this system will supercede the reasons claimed by the friends of a Gen. G. Body. I have received during the past year a diploma from the Grand Lodge accrediting a member of this Grand Lodge as their representative here, and also another from Dr. Leigham, Grand Master of the Grand Lodge of Freemasons in Unity, of Frankfort on Main, requesting a similar reciprocity. These documents are herewith submitted.

From the want of some more intimate relation with our Brethren of the Grand Lodges of this continent and Europe, our Library, which should afford the most ample recourse for Masonic information, is barren. Our collection of Masonic literature is respectable, but the transactions of Grand Bodies are very incomplete,—and more singular still, there is no full set of our own transactions. It should not be so.

My very able predecessor, whose every suggestion for the advance and prosperity of this Grand Lodge, evinced sagacity and judgment; urged the importance of forming Lodges of Instruction in the several Districts of the jurisdiction, as being the best measure to diffuse a correct knowledge of the Work and Lectures. These would form both pleasant and profitable re-unions among members of different Lodges, and I cordially reiterate his recommendation. One has recently been formed at Cambridgeport, under the auspices of the Brethren of Amicable Lodge, a body which enrols as much Masonic intelligence as any of those in which I have had the honor to be officially interested. They have selected a good name and title, being the "John T. Heard Lodge of Instruction."

The Reports from the District Deputies are exceedingly encouraging. They show that the Order is flourishing, not only by numerical increase, but by the more gratifying fact, that there is a very decided improvement in the knowledge of the Work and Lectures. So much is this so, that during the year the Grand Lecturers have not been called to visit but very few. Their labors of the preceding years were not in vain: what they planted has produced the best fruits. I should commit an injustice both to my own sentiments and what is eminently due from this Grand Lodge, not to mention with gratitude the labors so well fulfilled by the District Deputy Grand Masters. Their duties are arduous and highly responsible. They have been successfully administered. In behalf of all the components of the Grand Lodge, I most cordially thank them.

The Dist. Dep. G. Master of the 2d Masonic District, with that liberality which has ever characterized him: with that enlarged generosity in his every relation as a Mason, a citizen, and as a man, has refused any compensation for his expenditures in behalf of the Grand Lodge. To him this gift may seem but a small matter, undeserving of this public acknowledgment. But as this is not the solitary, but only one of a thousand kindred acts, I shall not forbear this justice to his worth, though it may be repugnant to his delicacy.

The increase of initiates has been very large. In 1857 the number was 1092; in 1858, 951; in 1859, 1188; in 1860, 1323—making 136 more during the present than last year, which was unusually large.

The following Dispensations for new Lodges have been granted during the past year, viz:—

July 25. John Warren Lodge, Hopkinton, to Frederic H. Wakefield and others.

August 3. Dalhousie Lodge, Newtonville, to Wm. D. Coolidge and thirty-five others.

August 23. Pacific Lodge, Amherst, to Henry Bridgman and others.

Oct. 10. Hancock Lodge, Methuen, to Stephen Huse and thirteen others.

Dec. 13. Aberdour Lodge, Boston, to Joseph E. Billings, P. Adams Ames, and others.

Masonic Halls have been dedicated and Lodges constituted at the following places:—

Jan. 10. Dedicated Hall at Milford.
Feb. 7. Dedicated Hall at Brighton.
Feb. 21. Dedicated Hall at E. Weymouth.
March 20. Dedicated and constituted Pilgrim Lodge at Harwich.
March 26. Dedicated and constituted Caleb Butler Lodge at S. Groton.
July 10. Dedicated and constituted David Wilder Lodge at Leominster.
Sept. 23. Dedicated Hall and constituted John Cutler Lodge, Abington.
Sept. 18. Dedicated Hall and constituted Martha's Vineyard Lodge, Tisbury.
Sept. 27. Dedicated Hall and constituted Orange Lodge, Orange.
Oct. 5. Dedicated Hall and constituted Oxford Lodge, Oxford.
Oct. 27. Dedicated Hall by Special Deputy Wyzeman Marshall, at Foxboro.
Oct. 16. Dedicated Hall by Special Dep. United Brethren, Marlboro.
Dec. 13. Charters were granted to Quinebaug Lodge, Southbridge, and Hammatt Lodge, East Boston. These are to be soon constituted by my successor.

From the foregoing statement, it will be manifest that the year has been one of unprecedented activity, and of success, if numbers enter into the estimation of success. There have been many rejected. Let me urge upon you to make the standard of admission so high, that the composition of your Lodges be such, as to reflect honor on the institution. Without particularizing those qualities evidently indispensable for admission, as a useful life, an unwavering truth, an unblemished reputation, I beg you, for your peace, to regard the *disposition* of the applicant. See to it, that it is courteous, amiable, free from acrimony and causticity, temperate in discussion, cautious in the imputations o wrong intentions; in short, that it depart not by word or deed from the sphere of the gentleman and the Brother. He who has not his passions in due subjection among his Brethren, may prove a fireband in the Lodge, inflaming and destroying the sacred edifice, by the unhallowed torch of an uncontrolled and devastating passion. To such a one a fool is preferable, for there is no general suffering from his stupidity, while the first may point a shaft of poisoned words to wound the whole of your numbers.

Remember that we gather here, remember that wherever Masons meet, it is around an altar, as Brothers of a Brotherhood extensive as the earth. Holy is that communion here, the essential teaching of which is of that commandment, which enjoins to "love thy neighbour as thyself." Among us all, may that true fraternal spirit and practice be so engendered and prevail, that it may inspire our hearts, as members of a great community, to those kindly feelings towards all of our fellow-citizens of this wide-spread land, which will conduce to the harmony and the preservation of a glorious Union. It is not out of place to say, that our institution may do much in this relation. "Peace on earth, good will to men," is the great constituent of Freemasonry. Therefore, introducing here no caustic allusion to sectional differences, no subject of political diversities, we can and should, as wielding a most powerful conservative influence, urge upon all of the household of our Faith, to cast the oil from our altars, o'er the troubled waters of political and sectional strife. It is those who meet, as we here are met, where differences are buried, acrimonies subdued, who can be powerful for so much general good, who hold in their hands the Olive Branch of Peace, who cherish in their hearts the warmest, widest philanthropy. With those feelings, unrestricted by space, undivided by local peculiarities, pray for the peace of our Zion, for the perpetuity of the Union, for the consequent prosperity of our country, and for the continuance of those fraternal ties which, God grant, may be long continued to us all, whether of the North or South, East or West, as fellow-citizens and as Brothers.

As Presiding Officer of the Grand Lodge, my work is now done,—younger, wiser and better to succeed me, but none to whom I can yield, in devotion to the interests of the institution, or in love to all that concerns Massachusetts Masonry. To those who have been so long associated with me, the companions of my earlier and later days, I tender the assurance of my regard and gratitude, and trust they may long be spared to adorn the Order. Especially am I indebted to the officers of this year, who have lightened the labors, and cheered the official toils which devolved on the Chair. May a kind Providence smile on each and all of you, and continue that protection and success which have ever blessed our good cause.

M. W. BRO. COOLIDGE'S ADDRESS.

BELOVED BRETHREN—

While our hearts are filled with the genial influences and sweet sympathies of the Annual Christian Festival of Christmas, our own festival of St. John the Evangelist comes in to enlarge and to gladden our hearts anew.

The study and the duties of the day are over—the insignia of office have been placed on the neck of those who for the coming year are to fulfil its duties, and the announcement has just been made that all is now ready for another year of effort and duty. Allow me, Brethren, a few of the last moments of a day so filled with activity, to express the emotions of my heart on being placed by you in a position of so much honor as that to which you have called me.

I cannot find language adequately to utter my appreciation of the distinguished honor of this election; its value and extent are derived from the known character of those who come up hither, entrusted with the dearest and best interests of our fraternity, and I desire to express my most profound gratitude for this distinguished mark of your partiality. I feel its responsibilities, Brethren, and I enter upon its duties distrustful of my own abilities, but with a firm reliance on the guidance of that wisdom which cannot err, and the continuance of that love and protection which are so marked in the past. I enter upon it, feeling that I shall meet with your kind and charitable judgment on my acts, and a reliance that I shall ever meet your cordial co-operation in everything calculated to promote the interest and welfare of our beloved institution. In this hopeful spirit I enter upon these duties, cheered with the presence of the wise and the good who have preceded me; strengthened by their example and guided by their counsels, and pledging whatever of ability I possess to do all in my power to promote the honor, the usefulness and the happiness of the Grand Lodge of Massachusetts.

To him, my immediate predecessor, who uttered so feelingly and beautifully the welcome to the coming guest, so I, my dear Brother, would utter a God speed to the parting one,—parting only that you may be relieved from the cares of official station—drawn the warmer and more closely towards you by having been thought to be worthy to follow you,—one who has learned the great lesson of Masonic culture, and who has exhibited it in all your life; the possession of a warm, genial and affectionate heart; and now, my Brother, that, after thirty years' experience, you lay down the honors which would most gladly have been continued to you, I know I express the feeling of every heart present, now that the labors are over, that you may long enjoy that peace "which nothing earthly gives or can destroy, the soul's calm sunshine and the heartfelt joy. 'Tis virtue's prize."

I cannot in this connexion omit to mention how much I shall feel indebted to the example of devotion and sound judgment manifested by your honored and beloved predecessor, whose statistical information and historical research have laid before us information so valuable and so timely. I do not expect to equal it—I can only strive to imitate it.

And let us all, as we look back upon the history and fidelity of those who preceded us, as we are permitted to look upon the faces of the living and study the characters of those eminent among us who have past away—let us all learn a lesson of fidelity to do in our day and generation whatever in us lies to prove the value of our principles, and transmit to our successors this invaluable institution, the better for our having been permitted to enjoy its opportunities and privileges.

I congratulate you also on the possession of these commodious and elegant apartments, in this valuable and increasing estate, growing more and more valuable every day,—fitted up with a degree of elegance and appropriateness not surpassed anywhere. The financial skill, the sound judgment, and the elegant and refined taste everywhere here displayed, call for our warm acknowledgments. It is now completed, and we are called to its enjoyments,—others have labored, and we now enter into their labors. It is for us to preserve and improve what their skill and diligence have produced. The corporation as such is now fully organized, and all seems prepared, to our hand, to enter in and enjoy; and, in order that we may the more fully enjoy, let us, by the strictest economy and care, as soon as may be, from our income, extinguish all liabilities to which the G. Lodge may be subject, so that we may have the entire ownership in a few years, and giving us more and more enlarged means to meet the continued calls for charity, which it is our glory and happiness so amply to bestow on the deserving of our own number, and that we may all feel that, should we suddenly be called away, the widow and orphan's heart will be made to beat for joy, by the prudent foresight and wise provision we make of the means for their relief.

> "He that hath soothed a widow's woe,
> Or wiped an orphan's tear, doth know
> There's something here of heaven."

Brethren—I congratulate you upon the favorable condition and the pleasing circumstances under which we now enter on another year of Masonic duty. The statements made by the retiring Grand Master show a degree of numerical prosperity never before equalled; it shows a degree of interest in the public mind never before so strongly evinced. Brethren, let me say to you briefly, it carries with it an admonition to be watchful at every portal. You can have your choice, and none but the best from the community should be permitted to enter, and it is our own fault if any others do; therefore, let me enjoin it upon you, Brethren, to strive rather to improve than increase; it is not in numbers, but in sterling worth, in warm and sympathizing hearts and ready hands that our strength and prosperity consist.

Go on, Brothers, in the cultivation of every noble and manly quality,—let the pure principles of our Order rule and regulate your lives; let justice, temperance, mercy, truth and charity, be the prevailing sentiments of your hearts, and let those hearts be warmed and kindled, so that—

> "Friend, parent, neighbor, first it will embrace—
> Your country next, and next all human race.
> Wide and more wide the o'erflowings of the mind, take
> Every creature in of every kind.
> Earth smiles around with boundless bounty blest,
> And Heaven beholds its image in our breast."

While the spirit of estrangement and alienation is all around us, let us draw more closely than ever the bonds of fraternal *union*, and learn more deeply than ever, "How good and how pleasant it is for Brethren to dwell together in unity," and "may Peace be within thy walls, and plenteousness within thy palaces"; for my Brethren and companions' sake, I will say, "Peace be within thee."

At the conclusion of the ceremonies in the hall, the Brethren, to the number of about two hundred, repaired in procession to the Banqueting Hall, where the "Annual Feast" had been spread by Bro. Silsby, of the Winthrop House, in his usual good taste and excellence. Here the Brethren enjoyed themselves, and retired at a reasonable hour: all, doubtless, the happier, and we trust the better, for having participated in the labors and the joys of the day.

G. LODGES OF VIRGINIA AND NEW YORK.

We have been politely favored, in advance of its regular publication, with a copy of a very able report by a committee of the Grand Lodge of Virginia on the subject of "the Union of Grand Lodges in New York." We should take pleasure in transferring the entire report to our pages if we could conveniently spare the necessary room, for in whatever light we may regard the expediency of re-opening for discussion the unfortunate circumstances on which it is predicated, the principles and the law, the duty and the obligations, so ably presented in the report, have our full and hearty concurrence. That, in the year 1851, in receiving into its own body, without the formality of *healing* or *re-making*, and admitting into fellowship with the whole Fraternity of the world, a large number of quasi Masons, amounting to several hundred, who had been made in clandestine Lodges—the Grand Lodge of New York was guilty of a breach of Masonic law and obligation, of duty and fidelity, that body is now probably as free to concede as any of her sister Grand Lodges can ask or desire. The present Grand Master, to whom as Deputy Grand Master, had, in 1859, been referred the duty of arranging for the admission of another class of clandestine Masons, in his annual report to his Grand Lodge in June last, holds the following language:—

> "Appreciating the delicate but responsible nature of the duty confided to me, I carefully examined the ground before proceeding to act. I felt that the complaints heretofore urged against us by our sister jurisdiction for our action in closing up internal difficulties, were, if possible, to be avoided; while, at the same time, there appeared to be in this circumstance an opportunity of *demonstrating to the Masonic world, that in New York we yield to none in a consistent devotion to the* LANDMARKS *and regulations of the Fraternity.*"

The grounds of the 'complaints' referred to have been already stated, and the recognition of their truthfulness and legally could hardly be more full and complete than in the language of the Grand Master, as quoted above. Again, he says—

> "Another difficulty arose as to what was the correct interpretation of the term '*healing*.' On inquiry among various distinguished craftsmen, I found a great diversity of opinion, and finally adopted, as the safest plan for all concerned, a *re-making*."

This ruling, and the proceedings had under it, place the Grand Lodge of New York on the only ground which any Grand Lodge can legally occupy in its relations with irregular Masons. It asserts the supremacy of Masonic law and exacts obedience to its requirements.

But the particular transaction which has elicited the Virginia report is that which occurred in 1858, (prior to the first and subsequent to the second of the two cases above mentioned), and which resulted in the union of the irregular Phillips' Grand Lodge, so called, with the regular Grand Lodge of the State. The subject had been before the Grand Lodge for two years, and was reported upon at the annual communication in 1859, at which time it was referred to a new committee, consisting of R. W. Brothers John R. Purdie, John Dove, Lewis B. Williams and Powhatan B. Starke,—perhaps as able and experienced a committee as the Grand Lodge could appoint. And they say—"The subject entrusted to them has claimed and occupied their most serious consideration; and Masonic principles of paramount importance, and of peculiar interest to the Craft, are seriously involved in it, which demand an early settlement." "The preservation," they continue, "of some of the most cherished tenets of our Ancient Institution are intimately connected with the question under consideration, and a decision by this M. W. Tribunal, under which the action of our subordinate Lodges may be regulated, can alone reconcile the various constructions given to our past legislation." "Let all other Masons 'swerve from their duties,' 'violate their vows, and betray their trusts,' and with only the greater firmness and tenacity does it become us in Virginia to be 'true and faithful' to the ancient Charges of the Order."

The report concludes with the following preamble and resolutions:—

> Whereas, in the year 1849, a number of Masons in the State of New York did renounce the authority of the Grand Lodge of New York, by violently withdrawing all "homage to the Grand Master thereof, for the time being, and his officers," by refusing to maintain and support its laws, edicts and resolutions, and by instituting and organizing a corporation, under the style and title of the Grand Lodge of New York, over which Isaac Phillips was elected to preside; and which corporation, "without permission of the true Grand Lodge" of New York, did issue warrants to various persons professing to "form new Lodges," authorized to Initiate Entered Apprentices, Pass Fellow Crafts, and Raise Master Masons, in open violation of the ancient charges and regulations of Free and Accepted Masons:
>
> And whereas, these various associations, thus illegally established, did receive many members, by conferring on them what they proclaimed to be the degrees of

Masonry; all which pretended Lodges and their members the true Grand Lodge of New York did, very promptly, in the year 1849, declare to be clandestine, and did purify the institution, by expelling the originators and participators in this revolt from all the benefits and privileges of Masonry throughout the Masonic World *forever:*

And whereas, the Grand Lodge of New York did, in the year 1858, restore all these rebellious and clandestine Lodges to full Masonic fellowship, in an irregular and Masonically illegal manner, thereby "sanctioning irregular Lodges, and persons clandestinely initiated therein;" which proceeding of the Grand Lodge of New York impairs our means of discriminating between these clandestine Masons and regular Masons, made such in the just and legally-constituted Lodges in the State of New York: Therefore, be it

Resolved, That the Lodges and Masons, under the jurisdiction of the Grand Lodge of Virginia, are hereby forbidden and prohibited from holding converse on the subject of Freemasonry with any person hailing from the State of New York, or in any other manner extending Masonic intercourse and recognition towards them; and this Grand Lodge feels it to be its imperative duty to discontinue all Masonic intercourse with the Grand Lodge of New York, until such time as the difficulties now existing in New York shall be adjusted in accordance with strict Masonic law and usage, as laid down by M. W. Jno. W. Simons, the present Grand Master, while acting as D. G. Master.

Resolved, That this regulation shall have full force and effect from its adoption, and continue in operation *until* the Grand Lodge of New York shall revise the union of 1858 with the Phillips' Grand Lodge, and adjust a settlement on the principles and "conditions set forth," when "the matter of the St. John's Grand Lodge was finally disposed of in June, 1860."

The report was adopted in Grand Lodge, and thereby were suspended the fraternal relations existing between the two Masonic jurisdictions of New York and Virginia. This was a serious step, and one which, at this particular time, is perhaps to be regretted. While the political world is distracted by fanaticism, and those ties which have heretofore made the people of the North and the South *one* people, are threatened with disruption, it is unfortunate that the Masonic chain could not have been permitted to remain with all its golden links of love and union and fraternal sympathies unimpaired by dissension. That our Brethren of Virginia are right in principle, does not admit of question, and we thank them for the frank and manly avowal of their sense of the wrong done. But we cannot but think, that, in view of the length of time which has elapsed since the objectionable act was consummated, and of the utter impossibility of now applying any effectual remedy; and in view, also, of the important fact, that the erring party has since admitted its error, by accepting the principle contended for by the committee,—it would have answered every purpose that can now be realized, had the matter been left by our Brethren on a strong denunciation and solemn protest, without a severance of fraternal relations.

INTERESTING REMINISCENCES.

Addison, Vt., Dec. 25, 1860.

Br. and Comp. Moore—*Dear Sir,*—As it is my 60th Anniversary *Wedding-day,* I take the liberty to write a few lines to you.

In my last letter (some twelve months since), I gave a short history of my Masonic pilgrimage, in which I mentioned of being twice excluded from the Church on account of being a Mason, and not disposed to renounce it. In looking over some old papers and letters, I found a letter which was written to me forty-four years since, by a Baptist Minister, who was then a member of the Legislature of Vermont, in answer to one which I had written him on the subject of the Church difficulty with me. If it would not take your time and patience too much, I would like to transcribe it for your perusal. Taking it for granted, that you acquiesce in the proposition, I venture to proceed; it reads as follows:—

"*Montpelier, October* 19*th,* 1816.

"*Respected Companion,*—Having received yours of the 7th, permit me to present you with a few lines in token of my thanks for yours. Agreeable to your reference, I have conversed with Mr. Seeger and Companion Woodbridge, and received full satisfaction relative to your personal deportment in the town in which you reside. After this I saw Elder Aaron Leland, and I took the liberty to show your letter to him, in order to get his advice; he informed me that he knew you, and had been on a council respecting that matter of labor with you in the Church. He advised me to write you an answer, but did not inform me what he thought would be proper to write. And I must confess, I hardly know what to write myself,—for it is an unheard of transaction to me, and as surprising as it is new; as to the conduct of the Church, I do not wish to call it in question. I can state a case of this nature to you. When I lived in Connecticut, a certain Deacon of a Baptist Church was complained of for being a Mason, and attending their meetings—and when brought before the Church, they found themselves unable to describe the guilt they had supposed attached to his conduct, and therefore agreed to send it as a question to the association. They did, and received the following answer:—'As to Freemasonry we know not what it is; we advise the Church to watch over the Brother carefully; and whenever the Church can find any wickedness arising from his attending the Lodge, to admonish him, and if he will not depart from it, exclude him.' The Church agreed to take the advice of the Association, and in so doing, satisfied every brother in the Church, that he was as faithful a brother as any in the Church, and there was no further complaint against him.

"Permit me, Brother, to recommend a few things to you—I hope you will try all possible methods to convince your Brethren that you are a well-wisher to the cause of Christ. Be careful not to entertain any unjust feelings towards your Brethren, but wait with a patient spirit until some way shall open for your relief. I hope, Brother, you will walk upright with all men; exercise good will to all men, as God has taught in his Word; and in so doing, you may put to silence those complaints which arise out of the ignorance of misguided men; and convince your Brethren, also, that you can live the life of a Christian, and a Mason, and not violate any Divine rule. I hope, Brother, you will suppress vice and ambition; moderate anger, encourage a good disposition, from whence may arise a comely order in your conduct, which nothing earthly gives or can destroy, in the midst of all the troubles through which you pass, the soul's calm sunshine, and the heartfelt joy.

"With sincere regard, I subscribe myself your brother in Christ Jesus, and Masonic Companion,

"Amos Tuttle.

"William Whitford."

A true copy from the original—Attest, Wm. Whitford.

Dec. 27th—Bro. Moore,—Yesterday, Morning Sun Lodge, No. 5, Bridgeport, elected their officers, and have postponed their installation until Wednesday, Jan. 15th, 1861, when there will be an address delivered publicly; invitations will be given to five of the nearest Lodges to attend on the occasion. The Lodge have been fitting up our hall at an expense of $450.

We hope to have a general attendance, and a pleasant interview. Enclosed you will find $2, to pay for the present volume of your Magazine,—and when the volume closes I wish you to discontinue it to me, as I am looking soon to be called "to that borne from whence no traveller returns."

With sentiments of due respect, I subscribe myself your Brother and Companion,

Charles W. Moore. Wm. Whitford.

OPERATIVE AND SPECULATIVE MASONRY.

It redounds to the glory of the Operative Masons, that in the early ages the Temples erected by them for the worship of God—the monasteries built for the relief of wayfarers—the castles constructed to protect its inmates (and all who sought refuge) from the enemy, as well as all the buildings bearing their *mark*, were so admirably constructed and adapted to the uses intended, that the science and skill rendered necessary to plan and lay out the same, caused those engaged thereon, to be sent for, to erect similar buildings throughout the world.

Particular honors and privileges were conferred upon such Masons both at home and abroad, and it was to retain this high character for skill in the Royal Art, as well as to perpetuate the recognition of One Divine Being, and the immortality of man, as principles of their fraternity, that signs and tokens were instituted, hoping that thus harmony would ever exist and the fame and good name of a Mason be securely and permanently established.

The introduction of printing, the consequent spread of liberal ideas, and the rapid progress of the arts and sciences, broke up the power of the churches (established by law,) also that of the feudal barons and chiefs. Various religious sects arose—new families sprang up—these were self-supporting and non-aggressive. The result of this new order of things was, that cathedrals, monasteries and castles, were no longer required; the masons lost their principal patrons, and as their art could not be so well exemplified on the humbler buildings erected for these new sects and families, it became neglected, and has well nigh become extinct. But when a purer and more soul-elevating religion shall as generally pervade society, as the Roman Catholic did in former times, this masonic art will again arise, and its beauties and symbolic characteristics be made manifest in the grand and gorgeous religious or Masonic temples that will be erected to the honor and glory of the G. A. O. T. U. During the era of cathedrals, monasteries and castles, the people who became dependent upon the occupiers of such places were forced to pay tribute and homage to them; the minds of men were thus enslaved; the temples became profaned; the royal art perverted; the symbols lost sight of, and man-worship instituted. It was under these circumstances that speculative masonry arose, by which the royal art could be handed down to happier times, and the attributes of the G. A. O. T. U., and the destiny of man as an immortal being, be preserved to the remotest ages. The objects to which the principal buildings erected by the operative masons were devoted, were well calculated to indelibly impress upon the minds of the builders the most exalted principles of the Fraternity. The cathedrals would naturally represent Faith, the castles Hope, and the monasteries Charity; and such are the buildings that must be erected in the mind of every worthy and true Freemason of the present day, to enable him to worship his God aright, to exercise benevolence to his Brethren, and shelter them from the shafts of persecction and malice. Brethren, we have the tools to enable us to judge of the Beauty, Stability, and Perfection of such structures—let us apply them. —*Anonymous.*

LET THERE BE PEACE.—BRETHREN SHOULD DWELL TOGETHER IN UNITY.

There is no doubt but that Masonry binds with the strongest ligaments the people and States of our National Union. It is therefore peculiarly appropriate, that at this eventful period in our country's history that the influence of Masonry should be felt. The bonds of a common creed, and a common profession of love to God and man may exert some influence to aid in preserving the unity of our common country. The demagogues of party in Church and State have very nearly run our national ship among the breakers, and many there are who are trying to steal a portion of its timbers on which to float off, in the vain hope of reaching land. Such persons had better be thrown overboard, as a propitiation, and thus rescue the noble ship from its peril. The old Masonic principle, that "Brethren should dwell together in unity," had its origin in an exalted source, and is as applicable to a nation as to Freemasonry. We have, as Americans, a family heritage in common; we are joint tenants; and as such own the "Stars and Stripes," the noblest flag that ever floated over flood or field. The father of his country, Washington, was a Mason, and we, whether North or South, have a common heritage in his grave; and a curse will rest upon those who attempt to disturb his remains. The national songs and airs belong to the whole country, and like our Masonic odes and hymns, are a common property which should never be sung by divided voices. Dark indeed will be the day when, on counting, one or more of those stars shall be found missing. Masons may disagree, as they sometimes do, on questions of minor importance, or political expediency, but they will never forget their love for Washington, or sever one link in the chain of brotherhood which as a Mason and a patriot he formed to bind them together. As Masons, we have nothing to do with *party* here; but as Masons, we ask men of all parties to unite in one common effort to save the country. We trust that over the graves of their patriot sires they will clasp hands, as *brethren* should do, once more, and in the true spirit of that compromise which impelled the noble men who formed the Union, to pledge a *new and eternal fealty* to that Union; then the discord would cease in a day, and the United States of America would become greater, stronger, and more glorious than ever. "Brethren should dwell together in unity," is as national a requirement as it is a Masonic one. Let there be peace, now and forever.—*N. Y. Courier.*

AN INCIDENT.

An incident occurred a few weeks since in the flourishing town of M., in this State, which illustrates in a striking manner the beauties of Freemasonry.

A pedlar of "Yankee Notions," &c., made his advent in said town with a fourhorse team and fine wagon, well freighted with a choice cargo. Being of the genuine species and well up to his business, he soon opened his wagon, and started a promising trade with the various business men of the place. All at once, while in the midst of "a deal," his horses took fright, and off they went at railroad speed, leaving in the wake a trail of goods scattered promiscuously over the street and public square, with here and there a drawer jolted out by the rapidity of the flight,—mixed up with stray wagon-wheels, which had been broken off by some obstruction,—the harness torn to pieces, and one general wreck of goods, wagon, and harness.

Our pedlar was completely paralyzed. His visions of a lucrative "trade" were dissipated in a moment, and ruin stared him in the face. What to do he knew not; a stranger among strangers, and to all appearance friendless and forlorn. At this juncture, a stranger approached him with a salutation and a grasp of the hand which made his heart rebound, and sent his blood through his veins with a quickened current. He was not quite so friendless as he had feared. The stranger disappeared, but in the space of a few minutes men might be seen coming by twos and threes and half-dozens, who commenced collecting and putting in order the scattered wreck. The goods were taken to a room provided for the purpose, where they were put in the best possible order. The horses were secured and cared for, the wagon taken to a shop and repaired, and the harness placed in the hands of a trusty workman, and soon put in order. The Masonic Lodge of M. was in session that night, and a sufficient sum raised among the Brethren to nearly, if not quite, make good the damage done. The pedlar was there not an indifferent visitor, but with a heart overflowing with gratitude, and his cheeks bedewed with tears—those silent testimonials of a heart overcharged by the kind acts of his Brethren in the hour of need, but when he least expected it. Thus was this worthy Brother sent on his way rejoicing, and blessing the day he became a Freemason.—*Kewanee Ills.*

HAMMATT LODGE, EAST BOSTON.

On Wednesday evening, Jan. 2d, the M. W. Wm. D. Coolidge, Grand Master of the Grand Lodge of Massachusetts, assisted by the R. W. Grand Officers, consecrated this new Lodge and installed its officers agreeably to ancient usage and custom. The ceremony was performed with much impressiveness, very fully and minutely. The following Brothers were installed into their respective offices:—

Elisha J. Cleveland, W. M.; Samuel L. Fowle, S. W.; John G. Hazlett, J. W.; Martin Adams, Treas.; George Butts, Sec.; Eli C. Wood, Marshal; Wm. Constance, S. D.; Geo. H. Wiggin, J. D.; Henry T. Bateman, S. S.; James McLarty, J. S.; Joseph W. Thompson, I. S.; Erving Butts, Tyler.

What rendered the occasion peculiarly interesting and pleasing was the presence of our venerable Brother John B. Hammatt, now 82 years of age, in whose honor the Lodge was called Hammatt Lodge, and who, after the ceremonies of installation, was formally introduced to the Lodge by the M. W. G. Master, and addressed them in a very feeling and affectionate manner in regard to their future course—which was listened to with marked attention.

After the services, the Brethren partook of a collation in the ante-rooms adjoining the Lodge, where they also enjoyed the usual "feast of reason and flow of soul" on such occasions. Very appropriate remarks were made by the M. W. G. Master, Bro. Coolidge, the R. W. Bro. Moore, G. Secretary, Past G. Master Bro. Winslow Lewis, our venerable Bro. Hammatt and others. The following ode, by R. W. John K. Hall, was written for the occasion:—

Long may your East with radiant splendor glow;
  The West a golden splendor long reflect;
The South its mid-day beauty here bestow,
  While harmony and love all hearts connect.

Ever the Square of Virtue be your guide,
  While on Time's Level we as Brothers stray;
To walk and act by Plumb Line be your pride,
  While journeying onwards in your heavenward way.

Your Records ever such as He 'll approve,
  Whose eye beholds each secret action here;
And may your Treasure all be placed above;
  For there reposing, you have nought to fear.

They who prepare the Pilgrim come to seek
  That Light which shines throughout this Temple here,
Be ever faithful to their trust, and speak
  In words of kindness the lone heart to cheer.

And he who that important station fills,
  To guard your precincts from the Cowan's tread,
Be firm in combatting those various ills,
  Which would rank discord in your circle spread.

And thus each one his duty here fulfilled,
  Meet that reward which waits the good and true ;
Imbibe rich blessings, from high heaven distilled,
  As the parched earth absorbs the welcome dew.

And as the name of Hammatt here enshrined,
  So may his virtues be in all your hearts ;
For that long life with Masonry combined,
  A glorious lesson to your Lodge imparts.

May he be spared to meet you here once more,
  To find you worthy of his honored name ;
And when, at last, his labors here are o'er,
  May you receive the mantle of his fame.

DE MOLAY RE-UNION.

On Thursday evening, January 17th, the De Molay Encampment entertained their wives, daughters, sister Encampments, and friends, at a Levee given at Freemasons' Hall. The entire Masonic apartments, ante-rooms and Armories, were all thrown open for the occasion, and many of the rooms were adorned with bouquets of beautiful fresh-cut flowers. The company having passed through the various rooms, all assembled in *Corinthian Hall* at half-past 8 o'clock, at which time the Sir Knights marched in a body, numbering about one hundred, into the Hall. The Ladies being assembled upon the South side of the Hall, the Sir Knights passed twice round, and the order being given, *presented arms* in compliment to their lady guests.

The evening was pleasantly passed in conversation until 10 o'clock, when the Trumpet sounded to form and march to the Banquet Hall. The table was magnificent—being liberally loaded with delicacies and adorned with flowers, the display of which far exceeded anything ever witnessed *this side of Virginia !*

Commander Parkman welcomed the company in a few well chosen remarks, and closed by ordering the Sir Knights to be sure and wait upon the Ladies.

The intellectual part of the evening's entertainment was opened by the Commander, who offered a complimentary sentiment to the Ladies, and called upon Sir Knight Lewis to respond ; he was more than himself. Humorous speeches were made by Sir Knights Dadman, Hepworth and Woodbury, and some delightful vocal music by Sir Knights Lumb, Hall and Knot. In fact two hours were spent in the enjoyment of one of the rarest, wittiest, and merriest companies it has ever been my pleasure to meet. Each seemed to vie with the other to keep pace to the readiest wit and sharpest repartee.

The company having again assembled in the *Ionic Hall*, some few engaged in the dance; and thus passed an evening replete with social and innocent enjoyment,—reflecting great credit upon the Committee for admirable arrangements,—on Mr. Downing for the splendid table, and Mr. Copeland, whose display of flowers added to one of the most happy, agreeable and successful parties it has ever been my pleasure to attend during my lifetime.

Viva De Molay.

MASSACHUSETTS LODGE.

This is one of the *three* Lodges in this Commonwealth whose Charters bear the name of Gen. Joseph Warren as G. Master, it having been organized in 1770, and during the administration of that lamented Brother as the presiding officer of the "Massachusetts Grand Lodge," so called, in contradistinction to the "St. John's Grand Lodge." It has always maintained a highly respectable position among the Lodges in the Commonwealth, and its roll, past and present, bears the names of many of the most honored and substantial of our Brethren. Relying perhaps too much on its well-earned laurels, it has not always kept even-pace with the rapid progress of its more youthful associates. A new spirit, however, has within a few years past been infused into it, and now, with a membership numbering more than one hundred, including a fair proportion of young, talented and ambitious Brethren, it may be classed among the most active and promising of our Lodges, as it has always been among the most respected.

Having recently elected a new set of officers, and with a view of allowing the families and female friends of the members an opportunity to examine the elegant apartments now occupied by the Fraternity in the city, a public installation was decided on, and came off on the evening of the 21st January, ultimo. The large hall was literally crowded with spectators, there being at least six hundred present, many of whom were obliged to stand during the entire ceremonies. It was a *jam*,—which ought not to have been the case,—and the effect was to detract from the pleasure and enjoyment of many.

The ceremonies commenced with a voluntary on the Organ and prayer. Then followed the installation services, which were performed by R. W. Brother Wyzeman Marshall, D. D. G. Master for the 11th District, in an eloquent and impressive manner, and to the gratification of all present. The following, written for the occasion, is worthy of a place in our pages, and will be acceptable to our readers :—

ODE.

BY BRO. EDWARD S. RAND, JR.

Air—*Fair Harvard.*

Peal forth a loud chorus to honor this hour ;
  Let us give the warm grasp of the hand ;
As opens in morning's bright sunbeams the flowers,
  In love let our bosoms expand.
And all praise to the Giver who kindly has blessed
  Our efforts in days that are past,
Who has borne with our follies whene'er we transgressed,
  Who will still be our friend to the last.

Hail, Masonry hail ! here as Brothers we meet,
  In Faith at God's footstool we fall,
With an Hope an existence immortal to greet,
  In Charity free towards all.
Thy influence blest o'er each Brother be shed,
  In each act let thy teachings appear,
From our conduct of life, by the world be it said,
  A blessing descends on us here.

As the minutes flee on and the years roll away,
Still may the blessings descend from above,
And our hearts beat as warmly in life's closing day,
'Neath the bright rays of friendship and love.
And when the last change o'er the mortal shall come,
When the death film is glazing the eye,
May Death be but the angel to summon us home,
To the Lodge of our Master on high.

Glen Ridge, Jan., 1861.

The address of the evening was delivered by Rev. Bro. Wm. R. Alger, of this city, and like all the productions of that eloquent Brother, was a chaste and beautiful performance. It was delivered without notes, and we judge was chiefly extemporary. But however this may be, it was a finished and eloquent production, and very rarely indeed have we witnessed the attention of any public audience more intensely fixed on the words of the speaker.

At the conclusion of the address, the W. Master, Brother Thos. G. Wytal, extended an invitation to the ladies and all others present to examine the various apartments of the building. And thus ended one of the many pleasant reunions of the season.

DEDICATION AT NEW BEDFORD.

The Brethren at New Bedford, or perhaps we should say, the members of "Star-in-the-East" and "Eureka" Lodges at that place, having recently fitted up for Masonic purposes a new hall, the same was Dedicated on the evening of the 22d January last, "in due and ancient form."

The Hall is about 50 by 25 feet, with all the necessary ante-rooms, including reception, waiting and preparation rooms, and a fine Banqueting Hall. These are all neatly finished and conveniently arranged. But the main Hall is the principal point of interest, and, out of Boston, it is probably the finest and most elegant and attractive Masonic room in the Commonwealth, though there are several very elegant and convenient halls in other sections of the jurisdiction. It is in all essential respects an imitation, in its decorations and embellishments, of the principal room of the Masonic apartments in this city, and is the work of the same accomplished artist, Brother Wm. Shutz. It is a hall in which our Brethren at New Bedford may well feel a just pride, and is as honorable to their liberality and enterprise, as it is creditable to the Fraternity of the Commonwealth.

The ceremonies of Dedication were performed by the M. W. Grand Master, Bro. Wm. D. Coolidge, assisted by the Grand Officers, in the presence of between two and three hundred Brethren. They were performed in an earnest, eloquent and impressive manner, and to the entire acceptance of all persons present. At the conclusion of these ceremonies, the principal officers in each of the two Lodges above named were installed by the Grand Master, in his usual effective manner.

These ceremonies being completed, the Grand Master arose, and in behalf of R. W. Brother Wm. Sutton, of Salem, presented the two Lodges with an elegant copy of the Bible, in a speech of singular appropriateness; to which an eloquent and felicitious reply was made in behalf of the Lodges by Rev. Mr. Thomas, Chaplain of Eureka Lodge.

At about 10 o'clock the Brethren repaired to the Parker House to supper. About two hundred sat down at the tables, which were literally loaded with all the luxuries of the season. We have rarely seen a more inviting bill of fare, and so far as we could judge, it was properly appreciated by the Brethren present. Two or three hours were spent here in the interchange of sentiments, in speeches, and songs, when the company separated, in the general belief that they had spent a very agreeably evening.

MASONRY IN MARYLAND.

We have had before us for some time past the proceedings of the Grand Lodge of Maryland, but have not been able to find an opportunity to examine them with the care which the importance of the subjects introduced and the ability with which they are discussed entitle them. We hope to be able to do so, however, at an early day, and transfer to our pages such parts of them as may appear to be of interest to the general reader.

The condition of the Institution in the State would seem to be highly prosperous and encouraging. On this subject the Grand Master in his opening address says:—

> The tidings and reports which have reached me from every portion of our jurisdiction, assure me of the gratifying success of our Order. Our subordinate Lodges appear to be actively and energetically engaged in their labor, and with zealous determination to preserve the landmarks in their true light and integrity. While they perform with faithful assiduity the work assigned them in the Temple, they hold to the maxim that
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> Masonic Law is the highest Code of Honor.
>
> It is indeed a pleasant sight to witness the harmony and brotherly love which everywhere prevail; and to know that moral and social virtues are cementing the interests of the fraternity, and are impelling the competent and industrious Brethren to action, in the energetic and faithful discharge of their duty as Free and Accepted Master Masons. The Brethren appear to be more sensitive and more than ever aroused to the high sense of the importance of their fraternal relations, and of their imperative duty to sustain them. The consequence is, that the members of Lodges are incited to greater activity than formerly; and they are performing with avidity their labors in a more wholesome union of heartfelt affection, which produces so much pleasurable excitement in the friendly and social intercourse one with the other. It affords that enjoyment and delight which such intercourse alone can effect.

SELECTION OF OFFICERS.

[The following article on this important subject is very severe, and perhaps not altogether just, yet there is so much truth in it, that we have thought proper to transfer it to our pages. in the hope that it may exercise a wholesome influence where its reproof may be deserved] :—

SELECT THE RIGHT OFFICERS, AND THERE WILL BE LIGHT IN OUR LODGES.

Within the body of the Lodge Masonic instruction is becoming an exceedingly scarce article. As the applicants increase it gradually diminishes, until now at least in this jurisdiction, it is whittled down to the little end of nothing. "The literature of Freemasonry," says the Rev. J. N. McJilton, "presents a theme for consideration which claims the interest of every intelligent Craftsman," and yet the Masters of our Lodges, who ought to be fully impressed with the importance of this fact, either entirely neglect it, or take such a limited view of it, as to make the attempt to convey information ridiculous. Some there are within our own knowledge, we regret to say it, who seem to consider that their time is too precious to be employed other than in repeating like parrots the prescribed rituals in the Lodge; the real intent and meaning whereof they hardly comprehend; and others, again, who are absolutely too lazy and indolent to devote one evening a month, or even a quarter, in illustrating the symbols of the Order, teaching lessons of morality, or in fact communicating that information which every initiate is entitled to, and ought to have a knowledge of. In a *brochure* which has recently been issued, and whose author visited our Lodges prior to 1850–51, says, in writing to the Representative of the Grand Lodge of New York at the Grand Lodge of Saxony, "in all the Lodges which I have visited, I have observed, to use a mild phrase, such a lack of comprehension of the mission of Masonry, that I have witnessed the meetings with astonishment, and turned away from them in sadness and utter disappointment." This picture is not too highly colored, for out of the more than one hundred Lodges in the city of New York, there is but one—Atlantic Lodge—that has a Historical Society attached to it. The truth is, our Lodges are too much given to *forms*, which are nothing but the types of purposes and principles, which latter are the body and soul of Masonry; and the officers, as a general thing, consider that being able to perform the ceremonies of initiation and advancement according to the prescribed ritual, which almost yearly is remodelled, and being letter perfect in the lectures attached to the same, is all that is required, and that it is of little consequence even that these ceremonies should be repeated otherwise than with rapidity, and without any emotional expression whatever. This state of facts cannot be denied; indeed it is deplored by members of the Craft who expect something more than a motley mixture of scriptural texts, moral sentences, prayers, legends without any historical basis, and puerile definitions, which are often at variance with the culture of this enlightened age, and with the æsthetic sense of educated men, lacking unity of argument; and causing searchers after real light to gradually cease their attendance for more congenial pursuits. And yet these latter are the very persons in a great measure to blame by such neglect of duty, which they covenanted to perform. The remedy is in their own hands; and if they will but do their part, and demand at the hands of their fellow members that justice should be done, the majority will be found ready and willing to second their efforts, and by the selection of competent and zealous Masters and other officers, gradually but surely accomplish the great object. It is an outrage, a gross wrong and an insult to the Fraternity to elect Brethren to offices who are incompetent to discharge all their duties. No language can be too strong to censure or condemn a practice so injurious in its effects, not only to the Lodge, but to the Craft generally; for it is the election of such representatives to the Grand Lodge which leads in that body to nine-tenths of the senseless and frivilous debates which occupy its time and squander its funds The ritual they know as a school-boy does his lesson, but of the history, jurisprudence, or philosophy of Masonry, they are in a state of blissful (to them) ignorance. As the season of the year has now arrived when members of our Lodges will be called upon to select officers for the year to come, we would fraternally call their attention to the responsibilities which rests upon them of making such a choice as will reflect credit upon themselves and their Lodges, and the Order. I wish them to bear in mind this one fact, that next to opening the door of the Lodge to the unworthy, more discredit has been brought upon the institution by the election of officers ignorant of their duties than by aught else; let them determine not to be influenced by friendship in favor of any Brother, or by the dangerous doctrines of rotation in office, but to be guided solely by the competency of those they elevate. Let our advice be followed and the increased respectability of the Lodge will be apparent, inasmuch as its position and standard are determined by the intelligence of its officers.

POWERS OF GRAND MASTERS.

The following is from the annual address of M. W. Brother Kimmel, Grand Master of Maryland :—

The government of our institution of Freemasonry, as originally taught by our English ancestry,—its traditions, its immutable laws, its customs, its jurisprudence, as practised by them from time immemorial, were adopted by the Masonic fraternity of this Continent during its Colonial infancy, all of which have been transmitted to us. American Freemasonry has been inherited from our English Brethren, and is adapted as well to their monarchical government as to our free institutions; and it flourishes alike in both countries. Its wholesome principles, as practised by our English ancestry, became the property of our fathers, and were practised by them in their independence as a nation as soon as they assumed among the powers of the earth the separate and equal rights to which the "laws of nature and of nature's *God* entitled them."

It is said of the Prince of Wales, and the Duke of Sussex, the *Sons* of George III., that while Grand Masters of England, they practised in its Grand Lodge the royal immunities of the crown, in the idea that the "King can do no wrong"—which I presume was regarded by them as the highest immunity of the G. Master. A distinction is necessary to be made between the office and the officer. The rights of the Grand Master are inherent in the office. The officer becomes invested with those by the suffrage of his Brethren. There is nothing in the powers of the Grand Master that is hereditary in the person of any Brother. They are inherent in the office, and not in any manner constitutional. It is by the choice and election of his Brethren that the Grand Master is elevated to his seat. He occupies the Grand East at the call of the workmen, and at their will he becomes the exponent of the principles, and the presiding officer of the Grand Communications of their Grand Body. It is thus that he becomes invested with the powers and prerogatives that belong to the office.

It is not claimed that the Brethren are to think as the Grand Master may think, and adopt implicitly his sentiments as their own; but, having elevated him to the high position, they are obliged to submit to his authority, and to respect him in the office as well as in his official character. Being elective, the office is in the bestowment of the body of the Craftsmen.

The Brethren can choose whomsoever they may please to preside and rule over them; but they should remember that they are to select a Ruler, a Master, whom they are implicitly to obey, respect and honor, and to whose acts and decisions they are to submit without complaint or murmur.

The Brethren should invariably elect to this high place none but the Master Mason of long standing, of whose ability, and position, integrity and faithfulness to the Craft they are well assured. He should be well known to the community in which he lives;—his high and honorable character should reflect honor upon his position of Grand Master. He should be a man in whom the whole fraternity have entire confidence, and who would preside over them in an amiable, courteous and conciliatory manner. However despotic the prerogatives of the Grand Master may be, they ought to be practised in mildness, and not in harshness nor severity. The position of a Master Mason has ever been held as one of the highest eminence. It was esteemed in ancient times as the highest honor to which the men of any community could aspire. Then it was that the entrance to our mystic temple was well guarded, and none but the worthy and the well qualified were permitted to pass it. A Masonic diploma was then regarded as a necessary appendage to the gentleman, whether at home or abroad The despotic character of the Grand Master originated in his being the head of an honorable fraternity, the members of which were all Masters, and possessed of rights, immunities and privileges of the most exalted character; a Master of Masters is the Grand Master, and he should therefore be respected in his office, and allowed the exercise of his own free will, and the enforcement of the decrees of justice in accordance with his own enlightened judgment. His will, however, should be always tempered with mercy.

MASONRY AND THE TIMES.

We take the following beautiful and cheering words from the last annual address of the Grand Master of the Grand Lodge of Maryland. They will find a warm response in every true Masonic heart in the country, north and south, east and west:—

"Owing to circumstannes which I have not been able to control, in connexion with the excited condition of the country, I have not been enabled to visit, as I ought to have done, the Lodges of our jurisdiction. But, notwithstanding, I am most happy in the firm belief that the beautiful fabric of our Masonic institution has not been disturbed by the angry discussions of the day, and I am satisfied that, however wild the range of those discussions may be, our glorious building will not be hurt by the furious passions which excite the community. It will continue to rear its lofty and beautiful pinnacles above the crowds that yield to the vaulting ambition of the demagogue. And, doubtless, our heaven-born Masonic charity will assist in allaying the excitement, although of the most alarming character It will prove to be the oil to soothe the troubled waters of discontent that are now rolling at the base of our glorious republic."

GRAND MASTER'S POWER OVER THE BALLOT.

We know nothing more of the following case than is stated by the writer. We do know, however, that Brother Mellen is too well informed and true a Mason to do or countenance any act in Masonry calculated to impair the force of its laws or endanger its reputation. It should be enough, in the absence of all the facts, that the proceeding was approved by his Grand Lodge, to shield him from the censure of those who know very little of the real conditions of the case. It seems to us that the case supposed by our Brother is a sufficient answer to the objections raised against him:—

Dear Bro. Moore,—Our distinguished Brother McJilton, the Chairman of Committee on Foreign Correspondence of Maryland, in noticing my address as Grand Master in Mississippi last winter, after complimenting me on much of the address, severely criticises so much of my action as regards the authority given by me to a Lodge to confer the degrees by a majority vote. He has very erroneously assumed a course of action on the part of the Lodge and myself not sustained by the address itself, nor by the facts If he had simply dissented from my opinion that, if it had been necessary, I must have, in that particular case, exercised the prerogative of the Grand Master to have made the individual a "Mason at sight," I would not have argued the point, for I know very well that many well-informed Masons deny this prerogative, and I admit the remark might have been gratuitous in this case, for my action only extended to the suspension of the law requiring a unanimous ballot. All the facts I could not with propriety give in print; but my verbal explanation was perfectly satisfactory to every member of the Grand Lodge. The welfare of Masonry required the *legal* initiation, passing and raising of the individual, who, fortunately, was a worthy man, and justice required his presence in the Lodge, though the latter alone would not have justified the setting of the rule aside. I was not present in the Lodge, and had never been within a hundred miles of it. What was done was at the request of the Lodge itself, not in any way doubting myself my full and complete authority. I know that Brother McJilton, in speaking of my integrity, does not use the word in its common signification and meant nothing offensive, but alluded to my supposed inconsistency. He and others might well have been assured, that anything short of *facts of the most imperative nature*, would have caused me to authorize the setting aside of the law of unanimous ballot for initiations. I, however, only authorized the conferring of the degrees, but not to make the initiate a *member*. Bro. McJ.'s comments are founded on the supposition that I was presiding over the Lodge, and that a Brother was rejected, or about to be, in an ordinary case, and that I then ordered his admission, taking upon myself to judge of his fitness. I cannot even in your Magazine state the case as it occurred, but one might imagine cases in which the interference of the Grand Master, or Grand Lodge, would be proper. Suppose, for instance, an unworthy member should communicate fully all the work and lectures without authority to one of the profane, and the latter, an honest man, desired to obtain his knowledge lawfully, but this unworthy Brother fearing, that if he were admitted he would be used as a witness to bring him to the bar of justice, would not the Grand Master, or Grand Lodge, have authority to grant power to the majority of the Lodge to confer the degrees upon the candidate? It really would be obligating the individual to conceal that which he already knew. My case is as strong as that, every whit.

Fearing other committees may be led into error by Bro. McJ.'s report as to the actual state of the circumstances, I have been induced to make this communication to you, either for publication, or for such brief editorial notice that you may deem proper. Pressing official duties have compelled me to write with careless haste.

Wm. P. Mellen.

AN ELECTION OF GRAND MASTER SET ASIDE.

We do not recollect ever to have met with a case precisely like the following. It occurred in the Grand Lodge of Maryland at its annual communication in November last. The election of Grand Master took place on Tuesday, the 20th. On the evening of Thursday, being the last day of the session, the Grand Master, M. W. Anthony Kimmell, addressed the Grand Lodge as follows:—

> The Grand Master finds that in the election of Grand Officers on Tuesday night last, a Brother was elected to the office of *Grand Master*, in whose case there are constitutional difficulties which render it necessary that his installation should not be admitted. These constitutional difficulties may be stated as follows:
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> Section 6th of Article 1st of the Constitution declares, "that no Brother can be installed as Grand Officer, and at the same time hold the office of Master or Warden of a subordinate Lodge."
>
> The Brother elected to the office of Grand Master was, at the time of his election, and is still, the Master of Adherence Lodge, No. 88, and according to the Constitution is therefore disqualified for installation.
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> The Brother being thus disqualified could not have been eligible for election to the office of Grand Master, for the law of the Masonic Institution cannot admit that the office of Grand Master shall be vacant for a single moment by its own provision, or that an officer elect shall be ineligible for a single moment for installation, or that the provisions of its constitutional law shall be carried out except in accordance with those provisions.
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> It is provided in Article 20th of the Constitution, that the Grand Officers shall be installed on the last day of the communication, if present, and that the Grand Master shall install the Grand Master elect. The spirit of the provision is, doubtless, that the Grand Master elect shall be present and installed as provided, unless prevented by some insuperable intervention, which, the fact of his being the Master of a subordinate Lodge, being the exceptionable feature of the Constitution cannot be considered.
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> The plea may be entered in the case of such illegal election as is named in the foregoing, that the Grand Master elect may be eligible for installation after the term has expired for which he was elected the Master of his Lodge; the plea cannot be entertained.
>
> 1st. Because the ineligibility for installation carries with it the ineligibility for election, there being a manifest impropriety in the election of any one to office, who is not eligible to enter upon the duties of the same.
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> 2d The constitutional provisions of the Grand Lodge, or of any other body of the kind, cannot, with any show of propriety, be accommodated to the conditions of a Brother who is not eligible for installation at the time of his election.
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> The constitutional provisions above alluded to are clear and explicit, and cannot be overruled, nor set aside, without violence to the Constitution itself, which not only the Grand Master, but all the officers and members of the Grand Lodge, are bound to preserve from violence or damage of any kind.
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> In all points of Masonic difficulty the institution is to be protected, and its character preserved, irrespective of the condition of any Brother that may be affected by it.
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> In consideration of the foregoing, in connexion with the fact, that proper action in the premises should be presented to the view of the Masonic world, the Grand Master desires to discharge his duty faithfully, both to the Grand Lodge and to the Brother in question, and therefore will call around him as a Committee of Advisement the following Brethren, who are regarded as being well versed in Masonic law and usage:—Past Grand Masters B. C. Howard, Charles Gilman, Charles H. Ohr, Charles Webb, J. A. McKenney, and Charles Goodwin; Grand Secretary Jos. Robinson; Grand Chaplain Jno. N. M'Jilton, and Bro. Samuel Childs.

The result of the deliberations of the above committee is not given in the printed proceedings, but will probably be laid before the Grand Lodge at its ensuing communication. What that result may be we have no means of knowing, though we do not apprehend that the committee, which is a highly intelligent one, will find any difficulty in arriving at a correct decision. Without any desire to anticipate or in way influence their action, we may perhaps be allowed to suggest, by way of opinion, and without elaborating the argument, that the election was legal and valid, and that, by virtue of it, as an act of supreme power, the Brother elected was removed from his office of Master of the subordinate Lodge; that is, the Grand Lodge in its wisdom saw fit to advance one of its members to the highest place at its disposal, and in so doing created a vacancy in the office of Master of the Lodge, the two offices being incompatible,—just as the election of a member of the U. S. Senate to the bench of the Supreme Court would leave a vacancy in the Senate. The fact that the election preceded the resignation would not affect its legality; nor would the new Judge be at liberty to resume his place in the Senate, though he might never formally resign his seat in that body. The election and acceptance removed him and created the vacancy.

QUINEBAUG LODGE.

This new Lodge, located in the flourishing manufacturing town of Southbridge, was duly constituted by the M. W. Grand Lodge, on the 28th Jan., in the presence of a large number of Brethren from the neighboring Lodges. In the evening the officers were installed, the ladies of the Brethren being admitted to witness the ceremonies. After which the company partook of a supper at the new Hotel in the village. The following are the officers for the current year:

C. A. Dresser, W. M.; Levi Bartlett, S. W.; P. S. Turner, J. W.; S. A. Drake, Treas.; Samuel Goodier, Sec.; Samuel Harrington, S. D.; Enoch Cox, J. D.; Warner Marsh, S. S.; D. D. Clemence, J. S.; D. K. Olny, Marshal; George Hanson, Chaplain; C. S. Edmunds, Tyler.

THE LETTER G. AND ITS SIGNIFICATION.

Dr. Oliver, in his "Historical Landmarks of Freemasonry," gives the following extract from the ritual of the degree of Secret Master:—"What signifies the letter G. in the blazing star? Glory, Grandeur, Gomel! What do you mean by those three words? By Glory, I mean God; Grandeur, signifies that a man may become eminent by virtue; Gomel is a Hebrew word which signifies thanksgiving. It is said to have been the first word which Adam spoke when he beheld Eve."

It might have been a somewhat difficult question to answer, how it was that tradition handed down the fact that Adam spoke in the Hebrew of our day and generation, when he first saw our common mother in the Garden of Eden. Be that as it may, we are indebted to this great writer for the explanation of many things connected with the craft, which might otherwise and in the absence of his great research, have been lost to the world.

That the letter G. refers to the Supreme Being, when used in a Masonic sense, has been assumed by the world generally, because it is the initial letter to the name of deity when that name is spoken in the English tongue. In Masonry its position is precisely like that of many others of the emblems which are familiar to the knowledge of craftsmen; and like them is a connecting link between the mind and a fact or the mind and a theory. No matter under what difficulty governments and systems of religions, Freemasonry may have existed, the searcher after truth is struck with the fact that in all countries, and prominent among the emblems of the craft is found one which has ever been made to stand forth in prominence and point to some one of the manifold names which convey to the mind the thought of Deity, and in all the rites and ceremonies which have been revealed either by written history or tradition, the worship of one all-powerful ever living and just God is placed in the very foreground. No better evidence of the Divine origin of the craft could be presented than is here placed before us. However much of diversity of opinion may have existed as to minor points of theology, the first great overshadowing belief in the existence of a Supreme Being, just and benignant, has ever laid at the foundation of the craft. Whilst some have believed the Supreme Being to be a Unit, others have asserted that He existed as a mysterious Trinity, and if we search the records of old nations we shall find many ingenious theories as to the shape, form and character of God; and still we find the greater attribute conceded by all: supreme power, mercy and justice. Peron, in his history of the Mogul Empire, asserts that in 1656 the Sultan Darah directed the translation of an *Oupanishat* extracted from the *Vedas*, said to be the oldest books in the world next to the Hebrew sacred writings. The first word which we have italicised means (we quote from Oliver's notes) "the secret that is not to be revealed." And what was this great mystery which was so carefully concealed in these ancient books? Like the secret of the Egyptian and Grecian mysteries it was no less than the unity of the Godhead under the name of Ruder, which is thus explained in another of their sacred books. "The angels having assembled themselves together in Heaven before Ruder, made obeisance and asked him, 'O, Ruder, what art thou?'" Ruder replied, "Were there any other, I would describe myself by a multitude—*I always was, I always am, I always shall be.* There is no other, so that I can say to you I am like him. In this *me* is the inward essence and the exterior substance of all things. I am the primitive cause of all things that exist in the East or West, or North or South; above or below, it is I. I am all. I am older than all. I am the King of Kings. My attributes are transcendent. I am Truth. *I am the Creator.* I am Almighty. I am purity. I am the first, the middle and the end. I am light." Although devoid of the force and beauty which we find in the descriptions of Deity contained in the Hebrew Scriptures, still this language is strikingly analogous to the declarations contained in Isaiah. "I am the Lord, and there is none else, there is no God besides me. I girded thee though thou hast not known me. That they may know me from the rising of the sun and from the west, there is none besides me. I am the lord and there is none else. I form the light and create darkness. Drop down ye heavens from above, and let the skies pour down righteousness, let the earth open and let them bring forth salvation, and let righteousness spring up together. *I, the lord*, have created it. I have made the earth and created man upon it. I, even my hands have stretched out the heavens and all their hosts have I commanded!"

The description of Deity as given in the writings of the Parsees and the attributes of Joss—the Chinese name of God—as defined by Confucius, give similar ideas of the greatness of Deity.

If the outside world is right, and the letter G., as used by us, is emblematical of Deity, it is surely a beautiful and suggestive emblem, it being the connecting link between the minds of men, and a great, beautiful and benignant truth.—*N. Y. Despatch.*

SYMBOLS AND EMBLEMS.

We extract the following from an address delivered by R. W. Bro. S. A. Hurlbut, Grand Orator of the G. L. of Illinois, in October last, at Springfield. The eloquent Brother, in speaking of symbols and emblems, says:—

Nor is this universal passion in the human heart for symbolic teaching confined to things of religion only. It pervades all ranks, penetrates all classes, mingles in all occupations, animates and gives grappling and hold to all feelings.

In monarchical countries, the crown is a sacred thing—not that the mere golden coronal, bedecked with gems, of itself takes any hold upon the reverence and affections of the people, but because around it cluster associations of national power and glory—because it is the emblem, token and symbol of national existence and authority.

The national flag—what is it? It is but so many yards of bunting, of various colors, and in itself of no value or use, but men die for it, and die willingly, rejoicingly, and we call them heroes, and call them, justly, heroes.

Many a bold breast has dashed unflinchingly upon the serried bayonet, or stood like a tower before the fiery hail of shot, that the flag of our country might not go down in the shock of battle; many a gallant arm has cloven its bloody way through opposing masses, because the gleam of the stars and stripes beckoned him to follow and sustain it—why? Because that starry flag was the symbol, emblem, and token of his country's honor.

The Wedding Ring, what is it? Nothing but a simple circle of gold. But it binds two lives into one—within its tiny measure it holds an untold wealth of precious memories and exquisite hopes. It is the witness and the seal of the holiest of human relations, the pledge of plighted faith, the evidence of complete and perfected womanhood. Earth's treasures cannot buy it. Even when gaunt hunger and pinching penury wring bitter tears from the widow's eyes, weary with labor and watching, she will not part with it. Nothing but the fear of starvation for *his* children will make her give up the last memorial of the husband she lost in the long ago. It is the token, the symbol, the emblem of all the joy of her life.

Our child that God gave us, to bring sunshine into our home, and to make us feel that a new heaven and a new earth were around us—so perfectly did its presence lighten up all nature; our child that he only lent us for a while, is taken home again and tender hands have gently laid him away—and out of the utter wreck of our hopes and our joy, we have saved but one tress of sunny hair, that used to wave over his brow, and once in a while veil the light of his glad eye.

Can you buy that memorial! It is the symbol of the dead boy; and as we gaze on it, so vividly does memory recall the past, that we almost wait with breathless anxiety for the glad sound of the joyous voice that on earth we shall never hear again.

CALVARY COMMANDERY.

A NEW Encampment of Knights Templars was constituted under the above name at Providence, R. I., on the 2d January. The ceremony was performed by the M. E. WM. FIELD, Grand Master of the Grand Encampment of Massachusetts and Rhode Island, in the presence of a large company of ladies and gentlemen, including among the latter, as a guest, His Ex. Gov. SPRAGUE. The address was delivered by Rev. SIDNEY DEAN, of Pawtucket, and was an able and well written performance. We give the concluding sentences:—

Sir Knights, ours is a glorious calling! Truth is never more lovely than when embodied in your life. Faith in man is never more elevated than when all the sacred trusts committed to you are faithfully kept. Hope in immortality never clearer, richer, or more fragrant to your soul than when you are nearest the Divine Master.

The pilgrimage of life is hard to many a weary one. Always at your posts, Companions, that when those who are heavy laden and sorrowful pass you, they can find bread for their hunger, and water for their thirst.

Fall at your posts, when your warfare ends, and let the sun of your earthly life sink sweetly into an opening immortality, as you send your last kiss of peace back to the pilgrims you have left behind you.

The principal officers of the new Encampment are—Henry Butler, Com.; Wm. B. Blanding, Gen.; Wm. S. Goodell, Capt. Gen.; Thos. A. Doyle, Prelate; Chas. R. Dennis, S. W.; Levi L. Webster, J. W.; Wm. Hicks, Treas.; Edw. Hooker, Recorder.

ANECDOTE.

"IT so happened that Joseph Burnham, a prisoner of war, who was brought to New York, and of course confined to prison, made his escape; but not knowing where to fly, fortunately found his way to the Green-Bay-Tree Tavern, in Fair street, where St. John's Lodge was held, and, indeed, the only one held in this city at that time, where he was kindly received, and brotherly protection afforded him by Brother Hopkins (commonly called Daddy Hopkins), the then keeper of the house; Brother Hopkins soon prepared a habitation of safety from the pursuers of the afflicted prisoner, by securing him in his garret. In this place he fed and nourished him for a considerable time, waiting an opportunity to convey him to the Jersey shore. One evening (a Lodge night), after the Lodge had convened, the prisoner, to pass the night, laid himself down to rest on some planks that formed the ceiling of a closet, that opened directly to the centre of the Lodge-room. The boards being unnailed, naturally slipped from their places, and the whole gave way; the door, too, being only fastened by a wood button, flew open, and gave the Lodge an unexpected *visitor*, for the poor prisoner stood aghast in the middle of the room. The Brethren, chiefly British officers, enveloped in surprise, called in Brother Hopkins, who was also Tyler to the Lodge. Brother Hopkins explained all, and acknowledged what he had done. They gave him credit for his charitable behavior to a Brother and made a generous contribution, with their advice, which was, that Brother Hopkins should transport him as secretly and as expeditiously as possible, to the Jersey shore, which was accordingly faithfully performed."—*From the Archives of St. John's Lodge, N. Y.*

Obituary.

BROTHER WILLIAM MIDDLETON.

WHEREAS, our T. Ill. G. Master, WILLIAM MIDDLETON, has been removed from us by death, and whereas we cherish for our deceased Comp a high regard for his many private virtues—therefore

Resolved, That in "the death of so good a man as our T. Ill. G. M.," the Masonic Fraternity has lost an ornament of which it might well be proud—one worthy of our highest honors and deepest regrets.

Resolved, That with his Masonic Brethren, society may well deplore the death of a citizen, who, in no station of life that he filled, has left a blot upon his name.

Resolved, That because of his zeal for our institution, and the purity of his life, we have the consoling hope that he has gained admission, not as "an intruder," but as a select Companion, in the Grand Council above.

Resolved, That we truly condole with his bereaved widow and orphans, and tender to them our heartfelt sympathies in this their great affliction.

Resolved, That a copy of these resolutions be sent to the family of our deceased Comp., and to the Freemasons' Magazine for publication, and be spread upon the minutes.

WM. W. ALLIEN, *Recorder*.

MASONIC CHIT CHAT.

Costume of a Tyler in the last century.—May 4th, 1791, St. John's Lodge, Leicester, England, "Resolved, that the Tyler be clothed at the expense of the Lodge, with a blue-coat and waistcoat, and corderoy breeches, the whole with yellow buttons; a pair of white stockings and a three-cornered hat, and also that he be furnished with a hairy cap, to wear on public occasions, the latter to remain the property of the Lodge."

☞Freemasonry is a Cosmopolitan Institution. It admits within its range all who bend with reverential awe before the name of Him who is the Alpha and Omega of all things. It extends over the whole terrestrial globe,—wherever the arts flourish, there it endures by its inherent peculiarities. It is not confined to any race. All countries, climes, and creeds recognize it.

The proposed National Congress.—But two Grand Lodges, Minnesota and Kansas, have as yet favored this scheme, while Massachusetts, Connecticut, Vermont, New York, Pennsylvania, Virginia, North Carolina, Alabama, Mississippi, Kentucky, Ohio, Indiana, Michigan, Iowa, California, and Illinois, have repudiated it. This settles the question, for which the Craft ought to be thankful.—*N. Y. Courier.*

Stopping Papers.—Subscribers in arrears, who refuse or return their papers, without paying arrears, are probably not aware that by so doing they give *prima facie* evidence of fraud, as decided by the Courts. If you desire to discontinue, just *act upon the square by squaring your accounts with the printer*, and then if we must part company, we can "*part upon the square*," and if in life's journey, or beyond it we meet again, we can "*meet upon the level.*"—*Crystal.*

☞We learn that it is in contemplation to establish a Lodge at South Dedham, the Brethren residing there being anxious to do so, and believing that one could be well supported. The location is a favorable one.

Impostors.—This is the season of the year when vagrants and pedlars are more numerous and persistent than at any other, and when they reap their greatest harvest, the Lodges being generally active and their treasuries in the best condition. The Lodges should therefore be more cautious than at other seasons of the year. Every dollar given to an unworthy Brother or an impostor is a dollar taken from the really deserving and necessitous. There are enough of the latter class for all the means at our disposal.

☞We understand that our Brethren at Hopkington contemplate celebrating the *Birth Day of Washington*, on the 22d inst., by an address at the Town Hall.

☞At the beginning of the Trojan war, Priamus, King of Troy, committed his son, Polydorus, to the care of Polymnestor, King of Thrace, and sent with him a great sum of money; but, after Troy was taken, the Thracian, for the sake of the money, killed the young prince and privately buried him. Æneas, coming into that country, and accidentally plucking up a shrub that was near him on the side of a hill, discovered the murdered body of Polydorus. Æneid III, by Dryden:

"Not far, a rising hillock stood in view,
Sharp myrtles on the side and cornels grew;
There, while I went to cross the sylvan scenes,
And shade our altar with the leafy greens,
I pull'd a plant; with horrors I relate
A prodigy so strange and full of fate,
Scarce dare I tell the sequel. From the womb
Of wounded earth and caverns of the tomb,
A groan, as of a troubled ghost, renewed
My fright; and then these dreadful words ensued:
Why dost thou thus my buried body rend?
O spare the corpse of thy unhappy friend!"

Lodge Decorations.—Where these are imperfect and in bad taste, do not sneer at or ridicule them, but think of two things:—1st. Whether the funds that might have purchased better are not perhaps devoted to more serious and important purposes. 2d. Whether you are able and willing to contribute to their improvement, if necessary.

THE
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MASTERS OF THE ANCIENT MYSTERIES.

PYTHAGORAS AND PLATO.

Having in a recent number discussed the subject of "the Ancient Mysteries" as developed in Greece, it seems to us that some account of the two great Grecian philosophers, who, in their respective ages, took so active and prominent a part in the developing and systematizing of those "Mysteries," and who must consequently be reckoned among the most ancient and honored Fathers of modern Masonry, must be both acceptable and advantageous to our readers.

Dr. Oliver, in his able work on the "History of [ancient] Initiation," justly remarks, that, "under the fostering care of Pythagoras and Plato, the Mysteries were greatly improved," and that "Plato was deeply versed in all the Mysteries of Antiquity, which he believed capable of restoring the soul to its original purity." As Dr. Oliver's work is accessible to all our Brethren, we deem it unnecessary to repeat what he has therein so fully recorded as to the part performed by these illustrious philosophers and promoters of ancient civilization, in more immediate connection with the Mysteries. Our object shall rather be to supplement his remarks by giving a brief, but reliable, account of their lives and systems of philosophy, so far as a knowledge of these is derived from trustworthy sources. All else, however attractive it may be to the fancy, or flattering to the pride of the advocates of one or another system of modern philosophy, we feel bound to pass by in silence.

We learn, on the authority of Herodotus, that Pythagoras was the son of Mnesarchus, a merchant, or an engraver of signets; and Isocrates informs us that Samos was his birthplace. Respecting the *exact* date of his birth there has been much dispute amongst both modern and ancient writers,—but all authorities agree that he flourished in the time of Polycrates, tyrant of Samos—the hero of Schiller's beautiful little poem of "Polycrates and the Ring," and of Tarquinius Superbus, the last of the Roman Kings,—that is, from 540 to 510 before Christ.

It was extremely natural that men should be eager to know, and, as is usually the case, equally ready to conjecture, the sources from which Pythagoras derived the materials of his remarkable system of Religion and Philosophy: and consequently the number of his teachers, real and assumed, is indeed "legion." Amongst the most illustrious individual members of this numerous body were Thales and Bias and Pherecydes; while the Egyptians were said to have taught him Geometry, the Phœnicians Arithmetic, the Chaldæans Astronomy, and the Magians, or Ghebers of Persia, the "Mysteries" and forms of Religion, and maxims for the conduct of life.

It was certainly the current belief of Antiquity that Pythagoras had travelled extensively, and had visited not only Egypt, but Arabia, Phœnicia, Judæa, Babylon, and even India, for the purpose of collecting all the scientific knowledge that was then attainable, and *more especially of drawing from the fountain-heads all possible instruction respecting the "Mysteries"*—the esoteric worship of the Gods, and rules of morality. A candid examination of the original authorities leads us to believe that most of these statements respecting his travels were both possible and probable. In regard to Egypt, indeed, there seems to be little doubt: enough was known of that remarkable country to stimulate the curiosity of the inquiring mind of Greece, and we learn from Herodotus that the intercourse between the two countries was already, at that ancient period, well established.

In connection with the knowledge acquired by this distinguished and ardent votary of science, when Science was yet in its infancy, it would scarcely be right altogether to omit mention of some stories on record, which, though not to be accepted as altogether authentic, are yet valuable, as indications of the opinions and belief of antiquity respecting him. However these may be regarded, there can be no doubt whatever of his profound and extensive knowledge, measured by the standard of his own age. Xenophanes states that he believed in the Transmigration of souls, and narrates a story of his interceding on behalf of a dog that was beaten, because he recognized in its cries the voice of a departed friend; while Pythagoras is said himself to have asserted, that he had formerly passed through several other forms of being, amongst others, that he had been Euphorbus in the Trojan War. He is said to have discovered the propositions of Geometry which demonstrate that the triangle inscribed in a semicircle is right-angled, and that the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares of the two other sides—the well-known 47th Proposition of Euclid. There is also told a story—proved by practical experiment to be a *story in another sense*—of his having discovered the arithmetical relations of the Musical scale, by observing accidentally the various sounds produced by hammers of different weights striking upon an anvil, and suspending by strings weights equal to those of the different hammers. Experiment has shown that different hammers do *not* produce different sounds from the same anvil, any more than different clappers do from the same bell. Of his discoveries in Astronomy the proofs are doubtful,—but there is no doubt whatever of his having devoted great and successful attention to Arithmetic, more especially in its application to weights, measures, and the Theory of Music, while Medicine and Physiology were also studied by him with considerable care. We may observe, however, that whatever doubt invests many of the stories respecting himself and his studies, the remarkable influence, which we know him to have exercised, and the very fact of his having been made the hero of so many marvelous tales, are of themselves sufficient to prove him to have been a man of lofty genius and of great acquirements. There can also be no doubt that the *religious* element predominated over all others in his character, and that it was the great aim and object of his life to secure a religious ascendancy in connection with the "Mysteries." And it was this religious element which gave him so powerful an influence with his contemporaries, who certainly regarded him as standing in close communication with the Gods. After his travels, he finally settled at Crotona, in Italy, and the Crotoniats even went so far in their reverence as to identify him with the Hyperborean Apollo. "In his prominent vocation (writes Grote) analogous to that of Epimenides, Orpheus, or Melampus, he appears as the revealer of a mode of life calculated to raise his disciples above the level of mankind, and to recommend them to the favor of the Gods." No Mason will fail at once to perceive the *great importance* and *significance* of this passage, in its bearing upon the connection of Ancient Mysteries and Masonry. After his arrival at Crotona, he speedily attained a wide-spread influence, inducing large numbers of the Crotoniats to abandon the sensual and luxurious life, to which they were so notoriously addicted. Three hundred of the noblest and wealthiest citizens soon formed themselves into a select society or brotherhood, bound by mutual vows to each other and to Pythagoras, and devoted to the cultivation of such religious and æsthetic observances as he should enjoin, and to the study of the "Mysteries."

So far as we can now ascertain, this Pythagorean brotherhood of Crotona was, in all essential points, the prototype of the Masonic Fraternity of later times. The very secrecy, which was an essential characteristic of the Order, has prevented us from obtaining more than a few dim glimpses into its internal arrangements. One important point is clearly ascertained, however, namely—that its members were divided into *three distinct orders* or *gradations*,—advancement in which could only be obtained by progress of "*enlightenment*," or knowledge of the "Mysteries," combined with *purity of life*. Music and gymnastics formed an important part in the daily exercises of the disciples, and the entire course of discipline was of such a nature as to promote serenity of mind and command over the passions. They had also *symbols* or *watchwords*, by which members of the Order could recognize each other, although personally unacquainted. The great aim of the MASTER seems to have been so to train his disciples, that they should exhibit in their personal and social characteristics a reflection of the Order and harmony of the Universe.

Although there is no reason to believe that the Pythagorean Fraternity was formed with any ambitious or political designs, it is easy to understand how jealousy of its increasing influence would give birth to that and other charges: nor is it a matter of surprise to find that jealousy at length bursting forth in a fierce onslaught on Pythagoras and his followers. Respecting the fate of the great Master much doubt prevails, some authorities affirming that he was amongst the few who escaped from the massacre, others that he perished with the great body of the Brotherhood, victims on the altar of popular prejudice, ignorance and jealousy. And, as memory reverts to that humiliating spectacle, how, let us ask, is it possible to avoid noticing its analogy and resemblance to similar scenes originating in similar causes, in later times, and even in this age of boasted enlightenment, and in this our land of boasted liberty? History does indeed revolve in cycles, and ignorance, urged on by evil passions, is as ready to prompt poor human nature to the commission of cruelty and persecution, even here to-day in Christian, civilized Massachusetts, as it was two thousand and five hundred years ago in Pagan Magna Græcia!

And now turn we to Plato—Plato, justly named in what Schlegel would call "the spirit of the old Religion," THE DIVINE: and here we stand on far firmer, more historic ground, than in the case of Pythagoras. With all the more important points of the life of the illustrious Founder of the Academic Sect, we are indeed almost as well acquainted as with those of Bacon and Newton. And, in order to clear the way for a more general consideration of his character and the nature of his religious and

philosophic views, we will commence by giving a brief resumè of his life. He was born most probably in the year 430, B. C., in Ægina, an island off the coast of Attica, in what is now called the Gulf of Engia, or, according to others, in Athens: the day of his birth—the 21st of May—being the festival of Apollo, a coincidence, on which much stress was afterwards laid by his disciples. His father, Ariston, was descended from Codrus, "the good Athenian king and father of his people," and his mother, Perictyone, from Solon, the greatest of Grecian, if not of all ancient heathen, lawgivers. Originally named *Aristocles*, he received that of PLATON or PLATO from the breadth of his chest or brow (from the the Greek word *platus*—broad). Relinquishing the pursuits of poetry and painting, to which he had originally applied himself with much ardor, he devoted his attention to the study of philosophy, morality and Religion, under SOCRATES, whose conversations on "the immortality of the Soul," as they took place shortly before the death of that noble philosopher, by a most unjust doom, it eventually fell to his lot to commit to writing, and so to transmit for the delight of after-generations, in that most beautiful and all but Christian work, "The Phædo." After this judicial murder of his beloved master in the year 399, B. C., he went first to Megara, and thence to Egypt and the East. Subsequently he visited the revived Pythagorean School of Tarentum—now Taranto—in Italy, and then the Court of Dionysius of Syracuse, renowned at that time for its encouragement of literature and science. On his return to his native land, he opened what was called "a school" of philosophy in the grove called the Academy, over which he placed the significant inscription, "Let no one ignorant of geometry enter here," and thenceforward his life and labors were devoted to literary composition and lecturing, and more especially the initiation and training of his disciples in the "mysteries" of Religion and Ethics, and in the practice of virtue. Among his pupils we find such illustrious names as those of Aristotle, Hyperides, Heraclides, Ponticus, Phocion, and Isocrates. Kings did not disdain to cultivate his friendship, and nations eagerly sought his advice in the forming or re-forming of their Constitutions. Surely then, knowing as we do the great value which this illustrious man placed upon those "mysteries," whose intimate relationship to MASONRY is now proved beyond all doubt,—knowing, too, how the great and good of his own time honored him in life, and how now, after the lapse of twentyfour centuries, his works are still to every scholar's heart and mind a perennial fountain of the purest and loftiest delight—surely, knowing all this, *we* are only performing a duty of the simplest gratitude in thus devoting a few pages to his memory.

To appreciate Plato we must first understand the character and influence of his great master, Socrates,—that Christian, or all-but Christian, philosopher of a Pagan age, who, in the words of an eloquent English writer, "came forth, amid the Athenian sophists, to voice the holier and intrinsically the more powerful—although, too truly, the ever-obstructed sympathy, which burns in the human breast for TRUTH itself—Truth, pure and abstract—Truth, arrayed in the unsullied white of heaven, and alluring by no spangle or gold of earth. *Truth*, he proclaimed, was to be sought for its own sake, and the method by which it was to be sought was what, in its widest sense, may be embraced in the term 'conversation.' This conversation—dialectic—might be either audible or inaudible: it might proceed either in the public schoolroom, or in the private chambers of the soul: but, in either case, it proceeded by definition and division—by searching scrutiny and discrimination of the *true* from the *false* and the *irrelevant*. The great soul of Plato was at once charmed by the words of Socrates: under the rugged, repulsive form of the dogged, irresistible arguer, he discerned the hallowed and searching fire, that is immortally noble, irresistibly attractive to the noble: as if his past life had been but a dream or a May-game, he abandoned everything for philosophy, for *Truth*. Not that anything became excluded, but that everything attained a new relation. The sun was set in his system, a retinue of worlds might circle round it, but every one that could not be bound and regulated by its influence, must fly away.

Plato sat as a disciple at the feet of Socrates, or rather walked at his side—for it was that master's habit to talk and walk together—for ten years. Then, at his death, as we have said, Plato started on his travels, and, let us add, at Megara was the guest and pupil of Euclid, the famous Geometrician. These travels occupied another period of ten years, so that when he opened his own school on his return, he was about forty years of age. And is not this a life-lesson for *us*—for all who desire to attain sound knowledge and solid reputation? Ten years of youth and manhood given to patient study of philosophy as a pupil—ten more of life's vigorous maturity to the study of men and nations as a traveller—in all, twenty years of the best of life to preparation for the august and solemn office of teaching others! And then, a thorough MAN in intellect and power, he comes, with a dignified consciousness of that power, to distribute to the youth of his native land the rich stores of learning and experience acquired by this long and patient expenditure of time and toil and study! It is indeed a lesson which it would be well for every man of our community, every Brother of our Order, to take reverently to his heart!

"Plato (observes Lewes, in his history of Philosophy,) was intensely *melancholy*. That great, broad brow was wrinkled and sombre. Those brawny shoulders were bent with thought. A smile was the utmost that ever played over his lips: he never laughed. 'As sad as Plato,' became a phrase with the comic dramatists."

This characteristic of the philosopher is also full of suggestive significance. He had looked deep into the heart of man and the history of humanity—had grasped and grappled with the hardest problems of intellectual study—had witnessed the social degradation of our race. Looking forth over the world with that keen, penetrating eye of his, he had beheld the intellect of man weak and undeveloped, his passions riding rampant over his nature, and debasing him to the level of the brute; and his social condition consequently vicious and vile and wretched. What wonder that the eye which was ever straining forward in search of the Beautiful, the Immortal and the True, became overcast with the shadows of sorrow and of doubt? He felt, what CHRIST'S RELIGION teaches us, that the seeds of Truth are in vain sown broadcast upon a bleak and barren land: there must be depth and richness of soil, with air and light and refreshing rain, to mature the plant and make it blossom and bear the heavenly fruit of holiness and Truth! To quote one of his own beautiful and striking expressions, "The weak eyeballs of men, even when they behold Truth, cannot look upon it *fixedly*."

Plato was in every sense a *strong* man—strong in body, strong in intellect, above all, strong in *will*, and with all this power of combined strength he devoted himself to the contemplation of Truth. "Below him (says Bayne) rolled the turbid streams of mundane passion and endeavor. As he dwelt alone in that lofty and silent dwelling of Thought,

> Far off he seemed to hear the dully sound
> Of human footsteps fall."

Our limits will not permit us to examine at any length the philosophy of Plato, of which an able analysis may be found in Schleiermacher, in Lewes, and, in a more concise form, in Smith's Biographical Dictionary: but we must glance briefly at his theory of "Ideas," which was with him another word for "absolute Truths." According to his views, these "ideas" are pure forms, or archetypes, of all existing things, imperfectly discerned by our senses and sensual understanding: but, in cognition of which, *knowledge*, as distinguished from *opinion*, consists. This *archetype* or *idea* is a *Thing's* very essence—the only reality belonging to it. Far from being a notion or conclusion framed by the *mind*, it is wholly independent of the perceptive understanding, and is *felt* to be so, wherever true knowledge is attained. Man therefore, with him, is not a system builder: his loftiest attainment reaches no higher than this—through labor, through study, through *discipline* and *virtue*, to be able to *see* what *is*. Neither, however, are these substantial, archetyphal *ideas* in themselves independent. Every *idea* depends on some other idea superior to it, and the root, consummation and beautiful harmony of all, is in the idea of that Supreme and Perfect Being, "THE GREAT ARCHITECT" of the whole universe of mind and matter, to whom, as Thoughts, they belong, and *in whose proper Eternity alone they can be thought of as eternal.* Might not the Christian (?) concocters of many a scheme of fanciful philosophy—the tenor of which is utterly incompatible with the simple but divine truths of Christianity, well learn a lesson of modesty from this Pagan philosopher of ancient Greece? To our mind, due regard being had to the difference of time and circumstance, Kant and Comte and Hegel *cum multis aliis* stand convicted and rebuked before the shade and memory of Plato! "Plato (says a distinguished scholar) regarded philosophy as an *undressing* of the world, as the means of discovering the certainty and eternity, which are in this world hidden and wrapped up in the garb of the mutable and temporal": and another writer, from whom we have quoted once before, in reference to this characteristic, very aptly quotes the beautiful passage of Wordsworth:

> "Our birth is but a sleep or a forgetting:
> The Soul, that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar:
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home.

Our limits warn us to conclude for the present, although not without a hope of hereafter reviewing some other points in the philosophic and religious teachings of Plato. At present we must content ourselves, in conclusion, with reminding our readers that this great master-mind of Antiquity, so pure, so wise, so earnest and so truthful, "*was deeply versed in the* MYSTERIES," and believed their *careful* and *conscientious study*, combined with *practical obedience to their teachings*, to be one of the most effectual means of restoring the *Reason* of man to that *purity*, by which alone it could become capable of discerning Truth, and the *spirit* of man to that *holiness*, without which it could never attain to happiness. Brethren, let us pray that *we* also may not have cause to blush in presence of the Pagan PLATO!

MASONRY AND THE UNION.

IT is undoubtedly true that, in the restricted sense in which the terms are usually employed, Masonry and Politics have no affinities in common. They cannot therefore exist together. The introduction of political discussions into our Lodges would be as incompatible with the genius as subversive of the interests and repugnant to the teachings of Masonry. And yet Masonry is not insensible to the interests, the welfare, or the happiness of the country in which it exists. Hence, while it charges every newly-admitted member that he is "to behave as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives," it commands him "to uphold, on every occasion, the interest of the community, and zealously to promote the prosperity of his country," and "not to be concerned in conspiracies against the State." It should seem therefore that although Masonry and Politics are, in the ordinary sense in which the latter term is used, incompatible with each other, Masons, as such, are not so far restricted in their political aspirations as to be required to be either indifferent or silent observers, when the safety or welfare of their country is in danger. Washington was of this opinion, and so was Warren. We may not discuss politics in our Lodges; but in a government like ours, more dependent on popular opinion than laws for its security, great national questions, and occasions, more or less political in their character, are necessarily frequently arising, in relation to which any society, religious, charitable, literary or scientific, may properly entertain and freely avow, in the broad spirit of patriotism, its own opinions and preferences and wishes, without overstepping the bounds of neutrality or giving cause of offence to any. Such an occasion is now upon us. The integrity of our country—the Union of the States—the fruit of the sufferings, the blood, and the wisdom of our Masonic Brethren—of Washington, of Warren, Franklin, Greene, Lee, and their patriotic associates—is in danger—threatened with ruin and destruction. Surely on such a subject Masons may speak, and throw the weight of their combined influence for their country, without giving cause of offence to any, or derogating from the declared principles of their Institution. We rejoice therefore to notice that many of our Grand Lodges, and other bodies, are adopting strong Union resolutions, and contributing their influence to allay the unhappy, not to say fanatical, excitement, which pervades, and is subverting the foundations of, the whole country.

We have been permitted to lay before our readers the following Resolutions recently adopted by the De Molay Encampment of Knights Templars of this city, and forwarded to the Encampment at Richmond, Virginia:—

De Molay Encampment,
Boston, December 26, 1860.

Dear Br. Sir Knights of the Richmond Commandery—

When we so recently communed together as one family—when it then seemed that as citizens of a wide-spread, happy and thriving land, we should transmit our blessings unimpaired to our descendants, and the firm ligatures which bound us together should never be sundered, how little did we deem it possible that, in the short period which has intervened, our fond anticipations should seem but the "baseless fabric of a vision?"

But alas! since that time, as fellow-citizens, as American Brethren, the "Silver Cord" is loosing its power, and the tenacity ot 84 years of successful fellowship is now diminished to an apparently feeble hold.

But all is not lost. There is still one strand of that Union which retains its cohesion—one that, being wound round our hearts, cannot break until our hearts' last emotions.

That powerful tie is our Templar Bond—and we, yours in indissoluble love, as true Christian and Masonic fellow-soldiers, now renew our devotion to you and repeat the protestations which sealed us as one at Richmond and Boston.

As an earnest of the "Faith within us," the undersigned, a Committee of the De Molay Encampment, herewith transmit you the following Preamble and Resolutions, with their fervent aspirations, that all may yet be well with you, with us, and with our common Fatherland, and beyond this, in our holy communion as Masonic Knights:—

Whereas, in the days of our Fathers, the North and the South clasped their hands together, entwined their hearts, and periled their all, as one, to procure the Independence of their common country—and thus united in soul and action, concentrated themselves into a National family, and formed that "Unum e pluribus" which has blessed us, their children.

Whereas, the best and purest of the patriots who were foremost in the formation of this glorious Republic, were of that great Masonic Band which is bound so firmly together as Brothers, as well as fellow-citizens, and as such, impelled "to do or die."

Whereas, from that eventful period to the present time, the fraternal relation has continued unimpaired and the link unbroken.

Whereas, Virginia and Massachusetts pre-eminently have on a late occasion met together, to renew their vows, re-pledge their hearts, and cement that affection, as sons, which descended from their sires.

Whereas, Richmond and Boston, the metropolis of the Old Dominion and the Old Bay State, pledge themselves, on the Altars of Templarism, forever to stand together, as fellow-citizens and as Knights, in the cause of Union and Peace; and

Whereas, the "clouds are lowering," not only "on our house," but on the wide domains of our beloved country, and threaten to overwhelm in general ruin our fair fields of prosperity and happiness. Therefore

Resolved, That the hour has come when it behoves us, as men, as fellow-citizens, but far above these, as Knights Templar, to interpose our efforts for the preservation of the Union of our Country, for the continuation of that fraternal love, which, we trust in the mercy of God, will never allow us to separate as Brothers, or divide as fellow-citizens.

Resolved, That having sworn "to draw our swords in defence of innocent virgins, distressed widows, helpless orphans, and the Christian Religion," we pledge our lives, our honor, and our fortunes, in support of that Union, without which may come the immolation of virgins, the destitution of widows, the orphanage of thousands, and the shedding of Christian and fraternal blood.

Resolved, That from this, the frigid North, we stretch forth to our dear Sir Knights of the South, the hands of the warmest, firmest friendship, and we swear to sustain with them that link of unity, not easily to be rusted by political controversies, or broken by political aspirations.

Resolved, That our fervent prayer is, that Richmond Commandery and the De Molay Encampment, come weal or come woe, may ever be united in the cause of "justice, truth and rational liberty," and may God grant these, our earnest supplications for Christ's sake.

(Signed,)

Wm. Parkman,
Winslow Lewis,
Joseph W. Ward,

Charles W. Moore,
John S. Tyler,
Luther W. Clark.

INTERESTING CEREMONY.

The following Address of M. W. P. G. Master B. B. French, on presenting to the M. W. Grand Lodge of Free and Accepted Masons of the District of Columbia, on the 27th day of December, 1860, his credentials as Representative of the Grand Lodges of Louisiana and Illinois, and the reply of M. W. G. Master George C. Whiting, who had also presented his credentials as Representative of the Grand Lodge of Minnesota, are published by order of the Grand Lodge:

Brother French was introduced by P. D. Grand Masters P. H. Hooe and Y. P. Page, and said:—

Most Worshipful Grand Master,—This Grand Lodge having with so much unanimity established on their part the representative system, to extend so far as they are concerned to all Grand Lodges who have or may recognize that system, I heartily congratulate you and them upon it. And permit me to say, that I feel most sensibly the flattering manner in which the committee who reported upon this subject have thought proper to allude to me. They have given me, I fear, far more credit than I deserve. It is, nevertheless, pleasant to me to know that my Brethren hold me in such high estimation, and if the utmost devotion to our Order henceforth can render me worthy of their kindness and respect, I will deserve it.

It is now a well established fact that the Grand Lodges of the United States have no sympathy whatever in the formation of a General Grand Lodge, or any governing head of Craft Masonry; and, although I was once among those most ardent for such a governing—or, at least appellate—body, upon full reflection I have changed my views, and am now in favor of the sovereignty of every Grand Lodge in its own jurisdiction, but still always ready to consult with its sister Grand Lodges as to the general good of our ancient and sublime institution. To make such consultation easy and prompt among Grand Lodges so widely separated, some system of ready communication became necessary, and none better could have possibly been devised than this of mutual representation.

Every representative of one Grand Lodge to another will, it is presumed, be well instructed as to the views and wishes of the body which he represents, and when any question arises touching the interest of that body in the Grand Body to which he is accredited, he will be present and ready to answer for those whose interests are entrusted to his care. In this way an amicable and brotherly intercourse will be maintained throughout the craft jurisdiction of North America, and perhaps, I might say, of the world, and the result must be a closer binding of the strong cords of Masonic and brotherly affections around the hearts of all.

I have now entered this Grand Lodge, and stand now in this august presence, for the purpose of presenting to you, Most Worshipful Sir, and through you to the Grand Lodge of the District of Columbia, my credentials as representative here of the Grand Lodge of Louisiana. That I feel sensibly the high honor which has thus been conferred upon me, you may well suppose; and that in assuming to represent that Most Worshipful and respected Grand Body here, I shall endeavor to do faithfully the duty entrusted to me, a now somewhat long life devoted to an Order which I love, and whose interests *everywhere* are most dear to my heart, must, and I trust will, be my guarantee.

We hail with joy every act and every event that will serve to bring the hearts of individual Masons in closer communion with each other; how much more, when these unite Brethren who are our Brothers also in a union of States? Especially at this hour do we congratulate ourselves in these additional ties to the ties of our nationality. By this act to-day our Brethren in distant Louisiana and ourselves shall be more closely bound together; and while the Craft declares, from Maine to Texas, and from Virginia to Oregon, that the golden circlet of brotherly affection cannot be broken, so long will the men who have stood together round the Masonic altar, when they stand among their fellow-citizens, decline ever to lift their hands against a union of States where there is a union of hearts.

The Grand Lodge of the District of Columbia, at this political centre of a mighty nation, now stretches forth her hand and grasps the proffered one from the far South, and holds it with that earnest, affectionate, and fraternal grasp, which, if translated into language, would say, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Would to God there were in these times of national trouble more of the *spirit* of Freemasonry animating the hearts of all! Then would "the North give up and the South keep not back;" then would fraternity, union, harmony prevail; then would this great and powerful nation stand on the rock of ages firm and immovable, and in vain would the ocean of political disappointment dash against its base. Now, owing to the uncircumscribed passions of men for gain and for power, the great ship of State trembles amid the waves, and to HIM alone who can say to the foaming billows, "Peace! be still," and they obey him, can we now look for aid in this our hour of peril.

In commencing our Masonic journey, we all reverently placed our trust in God. He has never failed us yet. Let us still with all confidence rely upon him to bring our beloved country safely forth from the dangers that surround her.

I am glad, Most Worshipful Sir and Brethren, to present these credentials on this particular day—the *one day* of the year devoted to St. John the Evangelist, whose constant admonition was, "Love one another;" and on which it is meet that our own affections should go out among our Brethren, and bear us witness that we do not forget the beautiful of that pure-hearted disciple whose head once rested on the sacred bosom of his Saviour, and whose long life was one of beauty and of affection.

I am glad to present them at this *time*—the time when the people of the Christian world are celebrating an event most sacred to them; when

> "Stilled for a time are angry thoughts,
> The hearts of men are mild;
> The father, with a holier thrill,
> Bends o'er his slumbering child;"

—an anniversary of that era which inaugurated "Peace on earth, and good will to men!"

Yes, my Brethren, I am glad to be favored with this opportunity of standing among you, not only as the representative of the Grand Lodge of Louisiana, but as your own Brother, whom you have so often "honored with supreme command," and who feels this day an affection towards you all which will last as long as life lasts, and who cannot close these remarks in more proper language than that of the pure-hearted Evangelist: "Beloved, let us love one another, for love is of God."

After the foregoing remarks, P. G. Master French proceeded to say that he had been honored with a commission from the Grand Master of Illinois, as Representative of the Grand Lodge of that State near this Grand Lodge; that he took great pleasure in presenting those credentials at this time; that he received them at so late an hour prior to this meeting as to render it out of his power to prepare any remarks to accompany their presentation. He would, therefore, content himself by saying that all he had already said in presenting the Louisiana credentials was equally applicable to the presentation of these; and he would ever be equally ready to perform all his duty in one capacity as in the other.

To which Grand Master Whiting replied as follows:—

Most Worshipful Brother—I receive your congratulations upon the adoption by this Grand Lodge of the representative system with the greater satisfaction, because it has my hearty approval. That system, if it employs intelligent, faithful, and zealous agents, cannot fail to increase and strengthen the power of our institution for good to mankind. I accept it as a good omen, that it is inaugurated in this jurisdiction in the person of one whose long experience, fervent zeal, patriotism, and devotion to the Craft, have so often been acknowledged by your Brethren, and whose Masonic name is a tower of strength; and I applaud the wisdom displayed by our sister Grand Lodges of Louisiana and Illinois in their selection of yourself as their representative near this Grand Lodge. The Right Worshipful Grand Secretary will be instructed to express to those Grand Bodies the great gratification your appearance amongst us in that capacity affords.

We have reason to rejoice, Most Worshipful Sir, that at a time of such widespread estrangement as the present unhappily is, we find ourselves occupied in the Masonic and patriotic endeavor to brighten the chain of friendship between distant men, and to render more indissoluble the bonds of our common Union. This day the Grand Lodges of Louisiana, Illinois, Minnesota, and the District of Columbia, strike hands at the metropolis of the nation. May the ties which now more closely bind us together, soon embrace all our other sister Grand Lodges, and may this union be typical of a firmer and more cordial union of the political sovereignties, whose honored names they bear. And, my Brethren, we may all rejoice that we are privileged to be members of an institution whose object and whose tendency are to melt down the icy walls that strangers rear, and to bring us as Masons and as fellow-citizens of a common country, into better acquaintance with each other, and to closer relations of sympathy and friendly offices. Masonry bears the nearest affinity of all purely human institutions, to the government of the Supreme Ruler of the universe. Its fundamental and all-pervading principle is the law of love—that new law whose announcement to the peaceful shepherds on the plains of Galilee was celebrated by angelic hosts singing, "Glory to God in the highest, on earth peace, good will to men." And herein lies the secret of its durability and success; for just in proportion as human institutions and governments assimilate to that great law of our beneficent Creator, will they endure and accomplish the great ends of all governments—the safety, prosperity, and happiness of mankind. Let us, my Brethren, renew our vows to be ever faithful to the law which binds us, and while we "Love one another," let us be endeavoring to spread, far beyond our own mystic circle, the cement of brotherly love and affection, until hatred and violence shall cease and love reign supreme, and we shall be re-united into one common and eternal brotherhood of citizens and States. Nor let us be weary in well doing; we shall surely reap if we faint not. Hatred is the law of the Destroyer, and passion is fickle and ephemeral. Love is the law of the Preserver, and justice and truth are immutable and eternal.

In behalf of the Grand Lodge of the District of Columbia, and as representative of the Most Worshipful Grand Lodge of Minnesota, I hail and greet you, my Brother, as the representative of the Grand Lodges of Louisiana and Illinois. Brethren, let us inaugurate this union with our distant Brethren of Louisiana, Illinois, and Minnesota, with the grand honors, and shout from our hearts, "*Esto perpetua!*"

ABERDOUR LODGE.

THIS is the name of a new Lodge just organized in this city under a Dispensation from the Grand Master of the Grand Lodge of this Commonwealth. It takes its name from Lord ABERDOUR, who was Grand Master of Masons in Scotland in 1756, in which year he granted a Charter for a Lodge in Boston, under the name of "*the Lodge of St. Andrew.*" This will indicate to some extent the reasons which prompted the proceedings given below. The new Lodge is an offshoot of Columbian Lodge, and is composed of Brethren whose Masonic intelligence and social positions afford a safe guarantee that it will hereafter take rank among the most respectable and best Lodges in the jurisdiction. St. Andrew's Lodge has extended to her young sister a hearty and generous welcome, and we trust laid the foundations of a friendship which will "strengthen with its growth."

In St. Andrew's Lodge,
Boston, Dec. 13, 1860.

R. W. BRO. MOORE presented the petition of sundry Brethren to the Grand Lodge for a Dispensation for a new Lodge to be called the "*Aberdour Lodge,*" and asked the recommendation of this Lodge to the petition.

Voted unanimously, That St. Andrew's Lodge give to this petition their cordial approval.

On motion of Bro. MOORE,

Voted, That this Lodge present to the Aberdour Lodge, about to be organized, a set of Jewels.

On motion of Bro. PARKMAN,

Voted, That the W. Master and Wardens be a committee to procure and present the Jewels.

Attest,

A. A. WELLINGTON, *Secretary.*

St. Andrew's Lodge, Feb. 12, 1861.

Worshipful Master, Wardens and Brethren of Aberdour Lodge—

St. Andrew's Lodge asks your acceptance of the accompanying case of Jewels, as a slight token of appreciation on their part of the compliment you have paid them in selecting the honored name of Aberdour, from our ancient and much loved Charter, as a designation by which you will be known throughout the fraternity.

Also as something of a mineral or metalic substance to be kept with your records in the archives of your Lodge, as a memorial of that Brotherly and fraternal feeling which now binds us to you, and which, we hope, will last till time shall be no more.

CHAS. J. F. SHERMAN, Master.
H. W. SUTER, S. Warden.
S. H. GREGORY, J. Warden.

Aberdour Lodge, Feb. 12, 1861.

Worshipful Master, Wardens and Brethren of St. Andrew's Lodge—

Your fraternal communication, accompanied with a case of Jewels of exquisite workmanship and design,—each appropriately marked "Aberdour, from St. Andrew's,"—was presented to the Aberdour Lodge at its regular convention this evening. Whereupon, it was unanimously

"*Resolved*, That the thanks of this Lodge be conveyed to our Brethren of St. Andrew's Lodge for their very valuable and acceptable gift,—for the cordial interest manifested by them in the welfare and honor of our Lodge,—and for their readiness to entrust to us a name endeared to them by so many associations.

"*Resolved further*, That Brothers Fuller, Kennedy and Kent be a committee to acknowledge the same in a suitable manner, and to assure them that their Jewels shall be zealously guarded, and carefully preserved as pleasant memorials of the Brotherly feeling which now heartily unites the names of St. Andrew's and Aberdour."

The transmission of these votes, and the acknowledgment of our obligations to our Brethren of St. Andrew's Lodge, is a most agreeable duty; and the undersigned, as such committee, take pleasure in assuring you that Aberdour Lodge accepts these jewels in the ardent hope that they may keep them ever bright, and that the worthy names they bear may not be tarnished in their keeping. Hereafter these names will be inseparable! Together they will remain in our archives, and aid us in our work. May our hearts be ever thus united!

Reciprocating fully the kind expressions in your greeting,

We are, very truly and fraternally, yours,

H. W. Fuller,
Wm. T. Kennedy, } *Committee.*
John Kent,

GRAND LODGE OF MASSACHUSETTS.

Report of the District Deputy Grand Master for the First Masonic District, for the past year.

Boston, Dec. 17th, 1860.

Winslow Lewis, M. D., *Grand Master of Masons in Massachusetts.*

As I sit down to report to you the condition of the First Masonic District, over which, by your partiality, I have the honor to preside, I find myself embarrassed by the monitory I have everywhere met with. It is, however, a monitory of peace and good will among the Brethren in an uninterrupted strain. The tidings are good in every respect,—the Brethren everywhere "dwell together in unity;" they do their work well,—they everywhere carefully scrutinize applications for admission.

My visits to them have been uniformly of the most agreeable character; all the Lodges striving to manifest their loyalty to the Grand Lodge, by giving to her representative a distinguished reception.

I need not speak to you of those occasions when you were present; nor about that moving spectacle, as I entered St. John's Lodge—where I was made a Mason and a member,—that good "Mother Lodge" now a century and a quarter old—while the Brethren were singing "Home Sweet Home"; nor of my visits to St. Andrew's, Mount Tabor, Monitor—nor of the elegant reception by our own Winslow Lewis Lodge, whose members are so proud of their name. You by your presence added dignity to all of those occasions, and any attempted description of mine would fall so far short of the reality that the impressions made upon the mind would be marred thereby.

I was also much gratified by my visits to Amicable and Baalbec Lodges. Amicable Lodge is distinguished for the proficiency of her members—boasting thirty capable of filling every office.

Is she not probably in that respect the Banner Lodge of the York Rite?

Baalbec Lodge is composed, to a considerable degree, of our seafaring Brethren, who, for the time being, find at her meetings a "peaceful haven where the wicked cease from troubling and the weary find rest."

I ought not to omit to mention the commemoration of that remarkable event—the Sixtieth Anniversary of the Membership of the R. W. Bro. John B. Hammatt in St. John's Lodge. As he leaned upon your arm while the Worshipful Master presented him with a Member's Jewel, I wondered what other association could exhibit such a sight. It is peculiarly gratifying to record that, while the oldest Lodge in this country celebrated such an event, the youngest Lodge in my jurisdiction—then under Dispensation—by adopting his name, had taken measures to perpetuate his memory. May Hammatt Lodge prove as true to her engagements as the aged Brother from whom she derives her name!

It is unnecessary to add that Mount Lebanon, Bethesda, Pequossette and Revere Lodges have added to the high reputation they have heretofore borne.

In the 1st District there have been 172 Initiates, contributing to the Treasury of the Grand Lodge $588, including the annual Grand Lodge fees.

The Quarterly Meetings of the Board of District Deputies have been fraught with peculiar benefits to the fraternity.

Many interesting questions of Masonic Jurisprudence have been discussed and settled, thereby securing a uniformity of action throughout the Commonwealth, and a combined and consolidated strength, which could not have been otherwise obtained.

Allow me to congratulate you, that upon retiring from the active duties of Grand Master, you leave to your honored successor so united and prosperous a jurisdiction; that you carry with you in that retirement so due to you, but so reluctantly yielded by your Brethren, the love and respect of an entire fraternity, who needed only your permission to have elected you in perpetuity. But, though as Grand Master you may disappear, your "virtues are placed upon perpetual record," and their impress upon the institution will be felt forever.

"The vase you may break, destroy if you will,
But the scent of the roses will hang round it still."

Faithfully yours,

BENJ. DEAN,

Dist. Dep. G. M. of the 1st *Masonic District.*

LOUISIANA.

The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the State of Louisiana held its annual session in New Orleans last month. A full and large representation was in attendance from all parts of the State, comprising the talent and wealth of their respective districts. They made choice of the following Grand Officers for the ensuing Masonic year:—

J. Q. A. Fellows, of New Orleans, M. W. Grand Master; A. G. Carter, of Port Hudson, R. W. Dep. G. M.; J. C. Gordy, of Franklin, R. W. S. G. W.; Henry Regenburg, of Farmersville, R. W. J. G. W.; Saml. G. Risk, of New Orleans, G. Sec.; Saml. M. Todd, of New Orleans, G. Treas.

The Most Illustrious Grand Council of Royal and Select Masters held their sixth annual assembly in the Grand Lodge Hall at the same time. They transacted all their business, and concluded by electing and installing the following officers for the ensuing year:—

J. H. Holland, of New Orleans, Most Puissant Grand Master; Samuel M. Todd, of New Orleans, Puissant Dep. G. Master; A. S. Washburn, of Bastrop, Thrice Illustrious Grand Master; Hy. Regenburg, of Farmersville, Grand Principal Conductor of Work; John Anderson, of New Orleans, G. Capt. of the Guard; H. R. Swasey, of New Orleans, G. Treas.; Samuel G. Risk, of New Orleans, Grand Recorder.

WHAT MASONRY IS.

In the words of Sir Walter Scott, Freemasonry

> "—— is the secret sympathy,
> The silver link, the silken tie,
> With heart to heart, and mind to mind,
> In body and soul can bind."

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All its plans are pacific. It co-operates with religion in regulating the temper, restraining the passions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one more thread to the silken cord of charity, which binds man to man. Religion is the golden cord which unites man to God; Masonry the silver line which runs from man to man. In its bosom flows cheerily the milk of human kindness, and its heart expands with love and charity. It wears the ornament of a meek and quiet spirit, at peace with God, itself, and the world.

With one hand she extends the peaceful olive branch; with this she administers succor to the distressed. The more it is examined, the more beautiful it appears; the more a Mason searches into the science, the more he loves the Craft. It is like the humble fly, which viewed with the naked eye of science and understanding, displays beauties far exceeding the utmost expectation. Masonry has met with many persecutions and enemies; but like the silver seven times tried in the fire, it rises each time more brilliant and more worthy our esteem. Prior said

> " It is like the ladder in the patriarch's dream,
> Its foot on earth, its hight above the skies,
> Diffused its virtue, boundless in its power;
> 'Tis public health and universal cure,
> Of heavenly manna, 'tis a second feast,
> A nation's food, and all to every taste."—*Freemason.*

THE CEDARS OF LEBANON.

Everything connected with the building of King Solomon's Temple ought to have an interest for our Craft, and reading the following in a late article, I have cut it out as deserving a place in your Magazine :—

" The stately cedars of Lebanon, several of which are believed to have been in their prime when Solomon built the Temple, stand by themselves in a gorge of the mountain, with no other trees near them. Of 'all the cedars of Lebanon that are high and lifted up,' these alone remain, for on no other part of the mountain are cedars to be found. The bark of the most ancient has been cut away in places to afford room for carving names of visitors, among which one regrets to learn, is that of Lamartine. In their anxiety to protect the Holy Places it is surprising that neither France nor Russia has thought of protecting the cedars of Lebanon, which have as strong a claim upon the veneration of all readers of the Bible as the shrines and relics of Palestine. These are trees such as those which suggested to the Psalmist and the Prophets the noblest imagery in the Old Testament. They are, moreover, called the 'trees of the Lord,' which 'He hath planted.' "—*London Times Correspondent.*

A LETTER FROM LAFAYETTE.

[From the New York Courier.]

Through the politeness of our esteemed friend, R. W. Bro. Chas. W. Moore, Grand Secretary of Massachusetts, we have been permitted to take a copy of the following letter, written by the Marquis Lafayette to the Master of St. John's Lodge, Boston, and which is now framed and fills up a niche in that Grand Secretary's office. We are informed that it has never before been published. Coming from the eminent Mason it did, we are sure it will be valued :—

" *Boston, August 29th*, 1824.

" I have an apology to offer to the Ven. Master of the first Lodge on the Continent of America for my not having answered yesterday his most kind note. I hope he will do me the justice to think it has been an error, not an intentional fault. Happy would I be to be admitted into the presence of the Most Ven. Lodge, and while it becomes impossible for me to enjoy this gratification before I leave town Tuesday morning, I will avail myself of the much valued invitation to solicit that favor on my return from the Southern States, before I leave the American shore. I beg the V. Master to accept my respectful and dutiful acknowledgments.

Lafayette."

PROGRESS OF MASONRY.

The following, from the able report of the Committee on Correspondence of Grand Lodge of Maryland, is worthy of preservation in our pages :—

To M. W. the Grand Lodge of Maryland:

The Committee of Correspondence is again in communion with Brethren and friends of other jurisdictions. Their labors in Grand Lodge assemblage are presented for review, and in the process, we find ourselves engaged with a band of noble spirits, studying together and counselling each other in the great moral pursuit, in which all are so deeply interested, and so industriously employed. The great work upon which these Brethren and friends are engaged, is the erection of an extended moral edifice, whose foundation is firmly fixed in the earth, and whose elevation is reaching upward towards heaven. The world is the theatre of their action. They are selecting from immense masses of material the choice specimens which appear among them These they are squaring, and smoothing, and converting from rough to well prepared ashlars, and placing them, after this transformation, into the building. Silently but certainly, slowly and gradually, but securely and firmly, is the great work going on. The edifice is growing upward. The living ashlars are set fairly in its walls, and like the temple of Solomon, which arose almost like magic from the soil, and upon which the sound of a hammer was never heard, it is progressing and advancing, and exhibiting its beautiful proportions to the gaze of men in the mystery of its great and orderly character, and in the majesty of its ever extending and improving perfections. It is an honor to a man to be allowed a place for labor in the erection of such a structure, and the pleasure which this honor affords, should be felt and enjoyed by every one of the co-laborers in the vast enterprise.

One of the most remarkable features of this great moral edifice is presented in the fact, that if an ashlar becomes imperfect, and even worthless, it does not hurt the building; and if one is apparently removed from its place by the hand of the mighty leveler of our race, no damage results from the event. The place of the fallen ashlar is supplied in appearance and in fact, by a mystic beauty in the structure which covers every imperfection, and that of the one apparently removed is filled perpetually by the ashlar itself, which is always in the position it originally occupied, and can never be really removed from it. Death renders invisible the Brother it removes, but it does not actually produce a vacancy in the wall. The temple we build is a spiritual moral structure, which is not impaired nor injured by the transmission of one from his natural to his spiritual state. The man lives forever, and the temple abides in its beauty, and would continue to exist even though all its material substance were rendered invisible. Through all time the edifice must continue to go up, and in eternity it must flourish in its immortal excellence and beauty. How important the mystic edifice that Masonry is erecting! How beautiful its walls! How substantial its excellence! How enduring its character! It begins upon earth, and it is continued and perpetuated in heaven. It has the first measurement of its proportions and its advancing importance in time, and it flourishes unmeasured and unmeasurable in eternity. Pure hands and faithful hearts should be united together in this great work. A sacred band should be the Brethren beloved that unite in the noble enterprise. "Brotherly Love, Relief and Truth" is their motto upon earth. Happiness, Perfection and Immortal Beauty shall be their enjoyment in heaven.

THE PROPOSED "HOME FOR WIDOWS."

THE following from the Maryland report on correspondence is in accordance with our own views on the subject which it ably discusses:—

Nearly a page of the address is appropriated to the consideration of the proposition to erect what is termed an American Masonic Home, in the City of Washington. This Home is intended to be for the benefit of widows and orphans of Master Masons. Bro. Mellen regards the scheme as Utopian, and cannot discover the propriety of establishing such an institution in Washington City any more than in New York or any other city of the United States. Our own opinion is, the scheme will never be carried out. We do not believe it possible, even though it were desirable, that all the widows and orphans of Master Masons in the country could be concentrated in Washington City. This is the true idea of such an establishment. No *national* institution of the kind can be sustained; nor is it possible to establish it on a permanent basis. If it is not wrong in principle, it has much in it that seems to be objectionable. The destitute widows of deceased Master Masons have feelings and interest which cluster around the homes in which they lived, and in which they enjoyed the pleasures and benefits of a better condition of life, and it is natural to suppose that they had rather continue their residence near their homes during the brief space that may be allotted them in life. A removal from the dearer associations of earlier years to a strange city can hardly be consistent with their own feelings. It is enough that they should be obliged to make a common residence with other unfortunates at home without the additional soreness of reflection, that they are living and are to die among strangers in a strange city. Our Brethren of the District of Columbia are laboring faithfully for the accomplishment of their purpose, and we have sympathy enough with them to wish their cause was one that promised a better return for their labor.

THE LITERATURE OF MASONRY.

THE literature of Masonry presents a theme for consideration which claims the interest of every intelligent Craftsman. It should be estimated according to its importance by every member of the Order. There is no doubt that we have made great advances in the department of our study within the past few years. It its clearly evident that there are, proportionably, more readers and students of Masonic works now than there ever were at any former period of our history. The evidence of this fact is found in the increased and increasing demand for Masonic publications. It were well that this good work should go on, and that the desire for reading and instruction should be encouraged and increased by the official members of Lodges and Grand Lodges everywhere. One of the surest methods of elevating the Craft still higher in the scale of intelligence and virtue, is to foster the disposition to learn the mysteries of the Masonic rites and their moral application. We have evidence upon record of the service that Grand Masters in their addresses, and Committees of Correspondence in their reports, have done in this department of Masonic labor. In the frequent examinations and discussions that take place upon every subject contained in the Masonic Manuals, and in relation to such portions of the ritual as may be thus used, a vast variety of useful and highly interesting information has been circulated; through these agencies a taste for reading and a desire for the attainment of knowledge have been produced, the result of which must be of incalculable benefit to the fraternity. The difference between an ignorant and a well-informed Mason is so great that we should suppose every member of the Order that can read his own language, and no others can without gross impropriety be admitted, would inform himself upon such points of Masonic duty and action as are in daily application, and necessary to be understood, in order to his apprehension and enjoyment of his position and privileges as a Mason. The Master Mason that does not read, and neglects the study of his profession, deserves to be restricted in his privileges to the use of such of the immunities of the Order as he is capable of appreciating. To call a man Master, when in his intelligence and cabability he is nothing more than an Entered Apprentice, is an absurdity. As long as the Master Mason lives he should continue to learn more and more of the mysterious character of his profession, and each day, as it adds to his experience, ought to increase his store of Masonic knowledge.—*Md. Rep.*

INNOVATIONS.

All danger to our institution is to be found in the interior of the Lodge. It is not the anti-mason, who places our temple in jeopardy. Our walls can stand the assaults of the foe, but not the undermining of our own people—those who give a character and a mission to Freemasonry unknown to our ancient Brethren, and who would introduce, with their new doctrines, new organizations and new forms of government. Either would be fatal to the Lodge, how beautiful and attractive soever it may appear at the moment. Nothing has preserved Freemasonry for so many centuries, but its perfect universality of doctrine, with its peculiarity of discipline, while the whole has been completely subjective to the moral law. It teaches nothing contrary to the unity of both minds and hearts. So long as it maintains this character it lives; when this ceases it dies, and our eyes will never again behold the glory of this first temple ?

It is not a little surprising to the true-hearted Mason that such frequent occasions of offence, and so many new notions should be admitted within the walls of the Masonic temple. And it is certainly true, as stated, that from these innovations within, and not from assaults without, are we to apprehend most difficulty and danger. It is in view of the introduction of this danger within our temple that the remarks of another part of the address relating to the tiling of the Lodge finds a point for application. We not only admit too many within the walls, but it is clearly evident that we allow too much to go out of it. The scrutiny is not sufficiently strict into the character and qualifications of candidates that apply for admission, and the unworthy material thus admitted, does its work of evil more without than within the Lodge. Indiscretion is a prominent fault in the intercourse of Brethren without, as well as in their action within the Lodge. It is not so much to the restraints of Masonic law, which are much abused, as it is to the character and force of the individual Mason that we are to look for the discreet and prudent behaviour which is always essential in the conduct of a member of the Order. The laws of Masonry, like those of the civil code, were made for the unworthy, and it is to be greatly regretted that there are so many of these to be found within the walls of the temple. The intemperate, the profane, the ill-tempered, the selfish, the unguarded, the unamiable of any and every cast are those which are constantly rendering the application of Masonic law necessary, and once admitted within the secret chambers of the Order, they may perpetuate the wrong of their admission in continued acts of impropriety, which are not only exceedingly annoying to faithful Craftsmen, but which require much of their time, and the application of no little labor to overrule their evil effects. The Tyler should not only be stationed without the entrance to the Lodge, but he should hold his place in the breast of every Brother, and the force of his authority should be there effective in guarding well what is within, as well as giving heed to the operations that are going on without. It were better that ten worthy applicants should be refused admission, than that one unworthy character should be allowed to pass the Masonic portal. Nor is Masonic worthiness, as we have often stated, to be found in the absence of faults, and in the negative character of the individual. It is not enough that after examination it may be said, that there are no charges against the applicant, and that he is without reproach. He should be known to be a good man and true, and to be of some value to society. The negative character can never be effective in the work of Masonry. It is a living, active, ever productive institution, and the fruits of its labors are ever in demand, and ever looked for. It must be the energetic, active, efficient man that does the proper service to Masonry. None else can do it. Neither feelings of friendship, nor personal interest of any kind, should be allowed a place in the consideration of Masonic worthiness. The applicant cannot be rendered worthy by our fondness for him, nor by our willingness to do him service, nor by our anxiety on his behalf, and no true Mason will desire the introduction of his friend into the temple merely because he is his friend. The true Mason will weigh well the mental and moral force of his best friend, and he will be satisfied that they will bear the Masonic test before he will be willing to admit of his introduction into that mysterious workshop, where all should be animated by the spirit that prompts alike to perfect agreement, as well as to earnest labor.—*Md. Report on Cor.*

THE REMOVAL OF A MASTER.

We have noticed the following case before in our pages, but it is one of so remarkable a character that the following more full explanation of it from the Maryland report on correspondence, will be acceptable to our readers :—

The Grand Master discovered that an expelled Mason had been introduced into one of the Lodges as a member, and was advanced to the Master's chair, which he had occupied an entire year, and after a second election, had served several months in the second term. Immediately upon receipt of the information, the Grand Master ordered the Senior Warden to take possession of the Charter, and the key of the Lodge-room; to direct the door to be closed against the Master; to take the East himself, and proceed with the business of the Lodge precisely as if the Master had died. An order was also given that the Master should be officially suspended from office and membership in the Lodge, and cited to appear before the Grand Lodge to show cause, if any, why the suspension should not be perpetual. The committee to which the subject was referred, reported that they had examined the case, and fully approved the course of the Grand Master. The suspended Master of the Lodge did not appear, either before the Committee or the Grand Lodge, and there was no question as to the propriety of the act of the Grand Master, and it was accordingly fully sustained. The case is a novel one in Masonry. We have no knowledge that one like it has ever occurred. There is, therefore, no precedent but that which the incident presents. There can be no question of the Grand Master's prerogative, and of its proper exercise in the arrest of proceedings and suspension of the Master. Properly, he could not be considered the Master of the Lodge. As an expelled Mason, he had no right to be in the Lodge at all, not even as a visitor. The power is clearly in the Grand Master to correct a wrong of this kind, or of any other, that required the intervention of Masonic law. The ancient constitutions and landmarks are sufficiently explicit upon the subject. They invest the

Grand Master with the full power of superintendence over the Craft of his jurisdiction, and render it his duty to preserve the order of the same, and correct all misdemeanors that occur within its limits.

The case is one of cool and deliberate assurance on the part of the expelled, such as but few men could have exercised. There is a conservative power in the Masonic institution which sheds its influence over the Craft, and determines its course in fairness and honesty; and so prominent is the influence of the landmarks, and the force of ancient usage, that overt acts of glaring impropriety, such as the one under notice, seldom occur. The individual Mason generally feels the impress of the law in sufficient force to prevent so high-handed a resistance of its authority. The present issue was well met and disposed of, and the honor of the Craftsmen properly considered. The deposed usurper of Masonic prerogative did not present himself for defence, but seems to have acknowledged the impropriety of his course by his silence and absence. His offence was sufficiently clear to his own apprehension, and sufficiently aggravated to induce his secret declination of any effort in justification of his conduct. It would be well if such impudent assurance should never again show itself in a Masonic Lodge. In order to prevent it, the utmost caution should be used by Lodges in the admission of members; and the character and standing of a Mason should be well known and highly appreciated before he is entrusted with the responsibilities of office.

AN ELOQUENT EXTRACT.

We take the following from the conclusion of the excellent address delivered before the Grand Lodge of Maryland at its last annual communication, by the retiring Grand Master, M. W. Brother Anthony Kimmell:—

In the preparation of this address, at my own "Linganore," in the dull monotony of a country life, I have been led to consider the progress of Masonry in this jurisdiction for the past thirty odd years, during which I have witnessed many changes. I have watched the numerical increase of membership with an anxious eye as I have observed the numbers that have applied for admission into our temple. I have mourned the departure of the Brethren of my early Masonic life, who have been removed from us by the hand of death. Some were among the most accomplished and chivalrous gentlemen of Maryland, who have graced the membership of the Lodges of this jurisdiction. The best and the most distinguished men of the State have had their names recorded among our archives; there they will remain as if embalmed for perpetual memorial, while their virtues and deeds should be had in remembrance, and held up for perpetual imitation before the future members of our Craft. One by one they have fallen. They have gone to their rest and calmly wait the period when they shall be re-united. As they have been brothers and friends in the terrestrial, so may they be of the celestial Lodge, when and where we hope we shall enjoy their society forever;—the thought is delightful, and in its indulgence death loses its terrors.

> "Weep not, it says, at nature's transient pain,
> Congenial spirits part to meet again."

When I look around and behold so few of my Masonic Brothers with whom I started in early life, Brothers with whom I was associated in the labors and enjoyments of this Grand Lodge, I am admonished to recur to their good deeds and virtuous intercourse, and to prepare to meet them. I feel the warning their voices would utter, that "in the midst of life we are in death." It seems but as yesterday that I was with them, the dear companions of my youth; Brothers they were indeed, jealous of the character of our beloved Order, and united in the determination that our own dear Maryland should not be behind her sister jurisdictions in true Masonic knowledge and reputation. May the inheritance they have left us be ever worthy of the character of Maryland Freemasonry. It was the purpose of our departed Brethren to hold their rank among the Grand Lodges of this country and of the world, and I feel an honest pride in saying that I believe this Grand Lodge has held and will hold her high position. She has been true to her Masonic pledges in sustaining the high attributes and prerogatives of her Grand Masters, and the position and character of Masonry in every respect. Long may she continue to love and labor in the observance of the ancient landmarks and charges.

ON THE HISTORY OF MASONRY.

If there is any one thing more self-evident than another it is the history of our Order. We see it in the classic remains of the antique world, in which are registered the intellectual status and physical condition of the various groups of the human race; and although the origin of Freemasonry lies far back in the obscure depths of antiquity—we can trace it to that elder Egypt which contributed powerfully to the influence of our Order, and gave, in gigantic characters, and according to the rules of the Craft, the impress of its times to posterity. It was from this Egypt that one favored by our omnipotent Master wandered forth to become illustrious among nations, so that the greatness of this inspired law-giver and mighty legislator—Moses—should not pass away unrecorded. The piety of King Solomon called into requisition the capability of Hiram, the capability of the one being evidenced by the construction of the first great temple, and the piety of the other proved by dedicating to the supreme Master of all, that first great work which recorded the rise, progress, and condition of his favored people as a nation. What a mighty, what a powerful Order was Masonry then—this art of recording the world's history with the materials dug from her own bosom. What should we have been without it? The plain facts of history would have passed away with each generation, or have been construed into the burlesque of heathen mythology; and even now if the kindling mind of the West wishes to pass into the reality of the past, it goes forth and feasts itself upon the pure virgin unalloyed fact as there recorded, unbiassed by partial historian, ungarbled by imperfect translation, but standing forth in all its primitive truth and candor, speaking one universal tongue to all. Thus the sphinxes and pyramids of Egypt inform us of the slavery and superstition of a group of our species, where the multitude possessed little more knowledge of the truth than the mean creation they worshipped, while the grandeur and regularity of their palaces and temples speak of a people far advanced in the industrial refinements of life. Thus ancient ruins inform us with more accuracy than ancient authors. From these remains of operative Masonry, we learn that the Egyptian mind was sombre and superstitious. Their theology, dark and mysterious, partook of the gloomy character of their lives. Everything connected with them was deep, grand, vast, and powerful. Their early records show nothing like lyrical poetry; the solitary pastoral landscape, the verdant dales, the blooming woodland scenery, with its mossy banks and rippling streams, which gave rise to the lyrical poetry of the West, was to them unknown, while the grand and solemn nature of their scenery, as depicted in the sandy desert, heights, the mighty Nile, the immense sweep of cloudless sky, all stamped upon their character and art a mysterious sublimity, while the impenetrable vastness and silence of its unexplored sandy waste urged their primitive minds to the solemn grandeur we behold in their palaces and temples. Pass on from them to the race by whom they were conquered, the Persians. In the ancient ruins of Persia we read of a people who conquered and were conquered. Look at the descendants of those conquerors. We can no more read their pedigree in them than we can that of an Arab steed in a roadside hack; but turn to their remains of operative Masonry, every stone is a page, every group of ruins a volume that informs you with as much truth and accuracy as the first hour the craftsmen placed them. Pass on to the Greek—the brave, the free, the all-accomplished Greek. His mind was the type of his person—all that was great and beautiful. Greece elevated Masonry to the height of Attic art with a simplicity, elegance, and chasteness which revelled in all that was beautiful. Her manner of embodying the ideal seemed to endow stone with life. It was at this time that the chisel was wielded with such magical effect as to produce the Corinthian, Doric, and Ionic Orders—those Orders of architecture, which first gave form and substance to the poetry of the mind, and are destined, by their purity, to continue to the last period of recorded time; and it was here also that the genius of Letinus and Phideas, fostered by the taste of Pericles, gave such a practical development of the fundamental rules of art, as to defy all attempts at innovation, so much so that the profanity of Roman conquests only impeded, instead of terminating its career. The Roman possessed little Masonic knowledge, He could slay and destroy; he waded through the blood of those who were not base enough passively to submit, yet not strong enough successfully to resist, to rob refinement of the fruits of her genius, and decorate himself with ornaments which became him as little as those pilfered from some unfortunate traveller hanging on a painted savage, who understands neither their value or uses. It was the barbarous triumph of bone and muscle to enslave genius and destroy her creations; but Greece achieved a noble and bloodless vengeance. Wherever she went her manner of improving the real and embodying the ideal created for herself a new world, rendered her coarse unwieldly conqueror ludicrous in his attempts to imitate, compelled him to accept, at her hands, all that he possessed of pure art in Rome, and finally, it was the emigrating genius of Helenic art that gave the Romans a new order of architecture in Tuscany. A more glorious, a more Masonic revenge was never yet effected. It was chastising her conqueror

by rendering good for evil, and in those dark ages which followed the extinction of Roman supremacy, and which lasted nearly a thousand years, Masonry neither slumbered nor slept. Those savage hordes, which has at one time laid waste a large portion of the East and West, now called in the aid of that Masonry whose creations they had destroyed in a spirit of mischievous derision. The descendants of Brenniss, Alaric, and Mahomet, found it was the only means by which they could ennoble themselves, and glorify their gods; and the early Christian Church, in the ninth century, when its sway was rapidly becoming universal, contributed materially to her influence by receiving at the hands of the Craft a new Order of architecture in the pointed Gothic style. It was at this time our Order acquired its greatest numerical strength, and it was doubtless under the influence of these magnificent Gothic structures that our emblems became so beautifully figurative. With what rapturous emotion must the Mason have gazed upon the first of those Gothic cathedrals, which was the work of his hands. What could be more fancifully picturesque than those groups of slender columns bearing arches poised one on another, the obscure depth of each recess, the vastness of the dome, the whole grandeur of the regular mass as it presented itself in miniature to the eye of the beholder. It spoke to him in language symbolical and eloquent, and inspired him with feelings of natural and spontaneous religion. To judge of its effect, let us enter the nave of one of our cathedrals, look along the groined roof in which the arches are poised, throw our eye along the choir, terminated by an immense window skillfully divided into perpendicular lights by mullions, which bear tracery rich, deep, and massive, the whole encompassed by spandrels equally admirable in character; while from the north and south transept, which the eye can encompass but not penetrate, we receive the idea of vastness—all this rendered the more impressive by being broken up by innumerable groups of columns, between which the light of day streams, bearing here and there the deep, rich, and brilliant tints from the stained glass windows, producing a depth of light and shade so solemnly grand, that it kindles all the enthusiasm of our nature, and invokes that veneration which urged the ancient Druid to the romance of cruelty, but the Mason, whose hands reared it, to charity, truth, and brotherly love. Under such influences as these, Masonry could not lose its vitality, and when it was no longer needed in its operative character, it transformed itself into a splendid moral allegory, to win mankind to all that is good and true, through the beauty and sublimity of the picturesque. It knows no country, no clime, no creed, but those which are universel, glory to God on high, and peace to man on earth. We feel its home influences, we hear of them afar off. It was only very recently in this Lodge a Brother from India told us how, during the mutiny in that country, a Mahommedan Mason divulged to the Master of his Lodge a conspiracy to massacre the whole of the Christian population, and thus, in discharge of a Masonic duty, he saved thousands of valuable lives, and a wealthy town from pillage. Similar events have occurred elsewhere, in the Crimea and Italy, under the shadow of the Redan, and on the banks of the Mincio, recently in the Italian peninsula, in the kingdom of the two Sicilies, in that cradle of classic liberty, and of which every spot is sacred, and where the ancient Roman stood forth in the splendor and majesty of an advanced civilization. Our own countrymen struggled in mortal conflict with his fellow-man, a cry has gone forth from Venice, and we know not how soon that death struggle will re commence,

> Where few shall part though many meet,
> The snow shall be their winding sheet,
> And every sod beneath their feet,
> Shall be a soldier's sepulchre;

and then and there, amidst the shrieks of the wounded, and the groans of the dying, some little Masonic sign may again turn the deadly thrust aside, and Masonry may strike the heart of man, as Moses did the rock of old, and out may gush the pure living waters of pity, compassion, and love; the hand that sought to slay may extend help and relief; the destroyer may become preserver, and the recording angel, who notes down every deed of blood done there with a tearful eye and a trembling hand, will record that deed of love and mercy with a smile of joy, and carrying it up to the throne of the Most High, lay it at the feet of Him from whom all good emanates, and he will doubtless accept it as a proof that Masonry is faithfully and unostentatiously fulfilling her powerful and glorious mission, by complying with that high behest which says, "Do you unto others as you would have others do unto you." Such are the glorious principles of Freemasonry, and while we continue to practice them let us bear in mind that life is short. To some it is a rough and boisterous passage—then it seems long and dreary; to others it is an easy, sunny journey—then it seems short and pleasant; but whether we ride out the passage of life in a dark or tempestuous night, or voyage it along in the joyous light of a sunny day, with all the pleasures of life spread out before us like a sea of gold, mirroring the brightness and beauty of the world above, we all wish to be fondly remembered by those we leave behind us; then bear in mind that although we pass away, every work of our hands, every action of our lives remain here to bless or curse humanity for ages to come. Then let the object of our lives be the pursuit of truth—the work of our hands, a superstructure of goodness for our own honor, the glory of the Craft, and the happiness of generations to come.

JACOBITE GRAND MASTER.

Did any of the nobles of Scotland who took side with the Pretender belong to the Craft?—McPherson.—[Yes. The Grand Master Mason of Scotland in 1742 was William, 4th Earl of Kilmarnock, who, engaging in the rebellion of 1745, was attainted of high treason, and executed on Tower-hill, August 18th, 1746. In the same family connection, viz., the Earldom of Errol, there was another Grand Master Mason in 1751, James, *Lord Boyd*, 13th Earl of Errol, of whom it is related that he officiated as Constable of Scotland at the coronation of Geo. III., in 1761, and neglecting, by accident, to pull off his cap when the King entered, he apologized for his negligence in the most respectful manner; but his Majesty entreated him to be covered, for he looked on his presence at the solemnity as a very particular honor.]

MASONIC CELEBRATION IN MEMORY OF GEORGE WASHINGTON.

The Masonic Fraternity of this city celebrated the Anniversary of the Birthday of George Washington, at the Music Hall, on the 25th Feb., by an address by Rev. Bro. Wm. R. Alger, of this city, and other exercises. The celebration did not take place on the anniversary itself, on account of a difficulty in obtaining either the Music Hall or the Tremont Temple. The Hall was filled to its utmost capacity by the Brothers of Boston and vicinity, accompanied by their ladies, the platform being occupied by officers and members of the G. Lodge.

The music for the occasion was under the direction of Brother S. B. Ball, all the male members of the choir being Brothers of the Order.

At seven o'clock the exercises were commenced by a voluntary on the organ, after which the assembly was called to order by Jonas H. French, Esq.

The choir then sang an Ode—"In God our Trust," and an impressive prayer was offered by the Rev. Dr. Nicholson, of St. Paul's Church.

Another Ode was sung by the choir, commencing—

"My country, 'tis of thee."

Grand Master William D. Coolidge then introduced the orator of the evening. He said that it had been thought appropriate that the Freemasons of Boston should be called together to hear of one who was doubly endeared to them as the Father of his Country, and as a Brother. Although it was a beaten path, the theme could never be exhausted. He then introduced "our reverend Brother William R. Alger."

The address was one of the happiest, and we add, ablest efforts of the speaker. The character of Washington was drawn with great discrimination, and portrayed to the audience in eloquent language.

The speaker said—(we quote from the report given in the Post of the following morning)—that the one hundred and thirtieth birthday of Washington had just passed, but although so many years had elapsed, no sign of decay touched him or the common love of him. The speaker then made eloquent allusion to the universal public notice of the anniversaries of his birthday. It was one of the most beautiful and striking pictures in the history of mankind, that they with one accord united with pious regard to eulogize their great men. This was done because it was in our natures to reverence and praise those who had embodied in a rare degree the best characteristics. Another reason for cherishing the fragrant names of eminent and virtuous men was because it awakens and cherishes the most generous hopes of mankind. It also kindles in others the noblest personal aspirations for excellence. The last reason was because such recollections form a large and choice portion of our spiritual wealth. All these considerations are seen in a pre-eminent degree in the example and character of Washington. So often as his birthday comes round, is it not the spontaneous impulse of every American heart to make in fancy a pilgrimage to his tomb, to recall his image and conduct, and to brighten the fires of veneration and gratitude which the country keeps burning on the great altar to his memory, never to go out.

The orator then referred in eloquent language to the present fame of Washington not only in this country, but in foreign climes, and in the remotest parts of the world. But, notwithstanding all this, it was not superfluous to dwell upon the character of Washington and the lessons of his life. We needed to draw nearer to some of his merits and to obtain a more adequate appreciation of some of his traits and know him better. He possessed a courageous will and intensity of character which the common estimate kept in the back ground in favor of his judgment and moral conviction.

The first moral learned from the life of Washington was his early preparation. He was an example of complete self-conquest. The common statement that he was a rigid and bloodless stoic was false and injurious and did him great injustice. His self-conquest was a prelude to his national conquest. The chief feature of his example was his private greatness. He was ostensibly a great man, but he was publicly great and illustrious, because he was first privately great and meritorious.

Herein he might be an example for us. His traits would have made him equally privately great, had circumstances never offered him an occasion for outwardly attaining the pinnacle of fame and power. Another lesson to be derived from the contemplation of the character of Washington was afforded by the example of his disinterested patriotism. The speaker gave a general view of the character of Washington, comparing the opinions and actions with those of the politicians of the present day, to the discredit of the latter. His character was a soothing and binding power upon the whole country. No section could monopolize the genius he thus diffused.

Lifting the cover of a golden urn which stood upon a table in front of the speaker, containing a lock of Washington's hair, he compared it to the moral relics which inspired every American heart, and would say to the Brethren in other States that they made a great mistake, and did us a great wrong, when they thought that we hated them or wished them wrong. We should all rally above our differences and agree to American unity and prosperity, following in the footsteps of him whom we all delight to honor as the Father of his Country. The foliage of the white ash was an antidote to the bane of the rattlesnake, and certain birds covered their unfledged young with the leaves on the approach of the serpent. Let the press and the pulpit, education and religion—the protection of the country—thoroughly indoctrinate the people with such principles and motives drawn from the conduct and example of Washington, that when the serpent of internal dissension or foreign war crawls up to the nest of the Confederated Union, perched upon the very topmost bough of the Constitution, defended by brotherly concord and Christian order, it shall fall impotent to the earth, leaving the nest with the thirtyfour eagle offspring free to carry out their destiny and regenerate every despotic government on the globe.

The orator spoke for about an hour and a quarter, and was frequently interrupted by applause. The address was in his most eloquent vein, and the above sketch does it great injustice.

After the address, the "Star Spangled Banner" was sung by the choir, the audience joining in the chorus, and a benediction was invoked by Rev. Mr. Baury.

THE RITUAL.—CHARLATANS.

We make the following extracts from the able report of the committee on correspondence in the Grand Lodge of Tennessee:—

An Ohio Mason, well instructed in his profession, according to our teachings, will pass current in any jurisdiction. He needs not instruction from teachers of other States, who pretend to have discovered the "Webb work," and who are engaged in circulating their rituals as merchandise in the most reprehensible manner, to be known and acknowledged as a genuine Mason in any well-instructed Lodge in this or any other country. These remarks are called forth by information recently received by me, that notwithstanding the repeated resolutions of the Grand Lodge against itinerant lecturers, the evil is not entirely eradicated. Venders of Masonic merchandise visit our Lodges to dispose of their wares. As a preliminary step, they obtain permission to address the Brethren on Masonic topics, and generally take occasion to rehearse and exemplify the work, claiming that their version is the literal, unadulterated, ancient ritual. A desire for knowledge upon this important subject prompts many to listen attentively; and, if they do not become proficients in these unauthorized teachings, they adopt many of the ideas and expressions of the lecturer, and thus elements of confusion are introduced. While the hearts of the Brethren are warm with gratitude for these *disinterested* labors, the lecturer takes occasion to bring forth his merchandise, and a rich harvest is frequently reaped. Monitors and Charts are in this way circulated, with notes by the compiler, denouncing as unmasonic rules and regulations adopted by this Grand Lodge for the government of the subordinate Lodges in this jurisdiction. I commend this matter to your serious consideration.—*Com. G. Lodge of Ohio.*

We have seen, in our day, not a few of these *disinterested* teachers of Masonry, who professed the wisdom of Solomon and the jurisprudence of Solon. The evils and confusions introduced by such itinerant pedlers were numerous and annoying. Several years ago the Grand Lodge of Tennessee applied a corrective in the shape of a regulation prohibiting "itinerant lecturers" from holding forth in the Lodges without a special permit of the Grand Master; but yet we fear that still some few of our Lodges are so much attracted by oily words and smoothly flowing sentences as to give them occasional entrance, notwithstanding the edict of exclusion. There is, however, no good rule without exceptions.—*Tennessee Report.*

GRAND LODGE OF TENNESSEE.—The following named officers were elected in October last:—M. W. James McCallum, G. Master; John D. Slover, D. G. M.; John H. Devereux, S. G. W.; Timothy B. McDowell, J. G. Warden; Williamson H. Horn, G. Treas.; Charles A. Fuller, G. Sec'y; Rev. Samuel D. Baldwin, G. Orator; Rev. Wiley M. Reed, G. Chaplain; William H. Fitch, S. G. D.; L. H. Rogan, J. G. D.; John P. Edgar, Jr., G. S. B.; George W. Parrott, G. M.; Lewis A. Garrett, G. P.; John McClolland, G. Steward; Michael E. DeGrove, G. Tyler.

MASONIC CHIT CHAT.

An aged Mason gone.—We learn from Provincetown, Cape Cod, that the venerable Brother Deacon **Allen Hinckley** died at that place on the 16th February last, aged 91 years and 4 months. Bro. Hinckley was the oldest Mason belonging to King Hiram Lodge, and one of the oldest in the country. He was one of the petitioners for the Charter of his Lodge, which was granted in 1795. He must therefore have been initiated 66 or 67 years ago. He was a faithful Brother and has gone to receive the reward of the good and true.

The oldest yet.—It is said there is a Brother residing at Skaneateles, N. Y., 90 years of age, who was initiated *Sixtynine years ago.* (?) No particulars are given.

☞In India the Lodges are richly decorated. In the Grand Lodge of Calcutta, the canopy over the chair of the Grand Master is of purple velvet, decorated superbly with gold lace, fringe and bullion, and lined with the richest China silk. In the centre is, embroidered with gold, the All-Seeing Eye.—Several transparent paintings are also exhibited, with figures of Faith, Hope, and Charity; and also the tracing boards of the different degrees, which at the Grand Lodge meetings are brilliantly illuminated.

Gen. Grand Lodge.—The M. W. Brother B. B. French, formerly a warm advocate for a Gen. Grand Lodge, Masonic Congress, &c., has changed his mind on that subject, and now speaks as follows:—

"It is now a well-established fact that the Grand Lodges of the United States have no sympathy whatever in the formation of a General Grand Lodge, or any governing head of Craft Masonry; and, although I was once among those most ardent for such a governing—or, at least appellative—body, upon full reflection, I have changed my views, and am now in favor of the sovereignty of every Grand Lodge in its own jurisdiction, but still always ready to consult with its sister Grand Lodges as to the general good of our ancient and sublime institution."

Masonry in Nicaragua.—A correspondent of the N. Y. Herald, writing from San Juan del Norte, says:—

"St. John's Day (the 27th) followed, and was handsomely celebrated by the Masonic Fraternity. Their annual election had resulted in placing in the Master's chair Henry T. Wells, Esq., and in choosing Mr. B. Squire Cottrell the Senior Warden. Both these gentlemen, I learn, are from your city. After the installation of the officers of the Lodge had taken place, a small party adjourned to the hotel of Major Pitts, where they sat down to an excellent dinner, got up in the accustomed style of that establishment, to which ample justice was done.

☞The M. E. Grand Royal Arch Chapter of Louisiana held its Annual Convocation at New Orleans, Feb. 13, 1861, Abel J. Norwood, Grand High Priest, presiding and a full attendance from all parts of the State. The election of officers resulted as follows:—

A. S Washburn, of Bastrop, G H. P.; J. C. Batchelor, of New Orleans, D. G. H P.; Henry Regenburg, of Farmersville, G. K; G. W. Munday, of Clinton, G. S.; Henry R. Swasey, of New Orleans, G. Treas.; Sam'l G. Risk, of New Orleans, G. Sec.; Rev. C. S. Hedges, of New Orleans, G. C.; O. J. Noyes, of New Orleans, G. Capt. of the Host; S. L. Isett, of Baton Rouge, G. P. S.; J. L Barrett, of Farmersville, G. R. A. Capt.; A. E. Dick, of New Orleans, G. M. 3d V.; C. P. Crane, of New Orleans, G. M 2d V.; O. J. Donnella, of New Orleans, G. M. 1st V.

Officers of Star of Bethlehem Lodge, Chelsea, Mass, for 1861.—William A. Williams, W. M.; Henry W. Bowen, S. W.; John Walter, J. W.; John R. Dufur, Treas.; Clifton A. Blanchard, Sec'y.; Charles F. Haynes, S. D.; James H. Whitaker, J. D. George A. Gerrish, S S.: Phillip Guelpa, J. S.; Rev. Charles H. Leonard, Chap.; Henry G Fay, M.; Charles T. Gay, I. S.; John F. Fellows, C.; C. A. Blanchard, O; Charles Howard, Tyler; Henry L. Bailey, Assistant Tyler.

THE
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MASTERS OF THE ANCIENT MYSTERIES.

PLATO.

In pursuance of the promise made in our last number, we return to the consideration of the philosophy of Plato, the second of the two great Masters, whose names headed our former article. In Literature, as in Politics, we are all, it seems to us, too apt to give our chief, and often our entire study to the events, the writings and the teachings of our own time; as though it alone were all-sufficient in its wisdom and its virtue: and, either as the cause or the consequence of this habit, to look down with something of contempt upon the philosophy and science of the Past, as obsolete and worthless. And yet a very little patient reflection and research would suffice to demonstrate the folly and injustice of this idea. It is true, indeed, that every year is adding to our stock of wonderful discoveries in art and science—and this so rapidly that a quarter of a century has effected changes in the whole aspect of society, such as, in what is called the period of "Ancient History," many centuries could never have witnessed. For proof of this, we have but to cast a hasty glance at the progress of Printing, with all its momentous consequences—the Steam Engine, in all its various applications, as the conqueror alike of Earth and Ocean—the Electric Telegraph, that heaven-sent messenger of fire, which bears messages to far off lands with a speed that mocks at time and space—Chemistry, as well in its myriad marvellous discoveries, as in its impulsive help to Agriculture and Manufactures—Photography, that more than Magic Art, by which the glorious Sun himself becomes the artist: servant of mortal man—the "Greater Light" which, by the Creator's fiat, has through so many thousand years continued to rule creation's day—the servant of the being whose utmost age is "three score years and ten." A wondrous age, in truth, of discovery and science is this our nineteenth century, thus painting by light, and speaking by the lightning—traversing alike land and sea by steam, and, by the same element, grinding our corn, sawing our timber, and manufacturing materials of every kind—lighting our streets and our homes with gas—and, in a thousand other ways, quickening and facilitating human labor—converting, multiplying and preserving the riches of the earth! As we look around on all these proofs of progress, it is at first sight scarcely to be wondered at that we should be proud of our modern time, and lose some of our veneration for the Past. But, we must remember, discovery, art, science, do not in themselves alone constitute either wisdom or happiness: and even in these fields our superiority is not so great as might at first appear. Long ages even before Plato's time, we know, from surviving proofs, that mighty cities existed in the East, the grandeur of whose architecture must have far surpassed the most magnificent of modern towns, while their ruins present a yet unsolved enigma to those who boast of the progress of our age in mechanical skill and science: and, if in some arts we have made such long and rapid strides, we must remember that many others were known to the ancients, which we have hitherto in vain sought to recover the knowledge of. And again, it must be borne in mind how much easier it is to *improve* on the discoveries of others than to discover and invent for ourselves. "The first step is ever the most difficult." In Geometry, Geography, Astronomy, Mechanics, Philosophy and Philology, the researches and attainments even of the last half century in Europe and America, form a galaxy of scientific illumination dazzling to the eye and elating to the heart of man; but where must we look for the primal source of all this light? If we compare the relative advantages of time and circumstance, what modern Geometrician can for an instant claim a place alongside of Euclid, or the more ancient Pythagoras himself? Herschel and Adams, La Place and Le Verrier, *cum multis aliis*, have in these later times greatly extended the limits, and added to the accuracy of Astronomical Science, but they have had the experiments and observations of the ancient Greeks, the Arabs, and the nomad star-watchers of the Chaldean plains, of more than two thousand years ago, to form a basis for their investigations and to help them even by their errors. In philosophy again, it would be easy to show that many of the most ingenious theories of the present and the preceding age, are but new—and very often little improved—editions of the works or teachings of the old philosophers of ancient Greece and Asia. As the names of Socrates and Plato and Aristotle recur to the reader's mind, he will readily believe that this observation may have some basis of reality in regard to Greece, but men doubt the justice of extending it to ancient Asia: and yet whoever will take the trouble to examine the history and principles of those two great systems of Religion and Morals, which have, for so long a period, held sway over the Asiatic mind, and to compare them with some of the philosophical systems of the present time, will no longer doubt what we say. We allude, of course, to Brahmanism and Buddhism. Strip from the latter a little of its old fashioned word-dress, and reduce it to the tone and style of modern, European simplicity, and we shall find it to agree in all its leading principles with the philosophy (?) of Auguste Comte, and Herbert Spencer, of Darwin, and, above all, of Buckle, whose boasted work on the history of civilization is at once a monument of the most profound learning, and the most pernicious folly, of great gifts perverted by the pride of intellect to humble and insult the Great Giver. Whatever various phases Buddhism has ere now assumed, it has ever in substance been the same. "Whilst Brahmanism (observes a recent writer) without denying the existence, practically ignores the influence and power of a creating and controlling Intelligence, Buddhism, exulting in the idea of the imperfectibility of man, and the highest attainable happiness, by the unfaltering practice of every conceivable virtue, exalts the individual thus pre-eminently wise into absolute supremacy over all existing beings, and attempts the daring experiment of an atheistic morality. The basis of the system is a declaration of the eternity of matter, and its submission, at remote intervals, to decay and reformation. But this, and the organization of animal life, are but the results of spontaneity and precession, not the products of will and design on the part of an all-wise Creator." Let these definitions be compared with the works of the writers we have named, and the identity of this school of modern philosophy with old Buddhism—old, but still in the full vigor of life in the East—will be seen at once. Buddhism is that confirmation of abstract thought, which is the inevitable result of man's *forgetting*, in the ardor of inquiry and the pride of intellect, the *limits assigned to his mental vision*. It is, alas! only too easy, in the eager pursuit of an imaginary liberty of mind, to mistake freedom from restraint for a personal power of unlimited inquiry, and a capacity to grasp and comprehend the Infinite and Eternal: and no less easy is it to understand the magic fascination exercised by such an illusion as this over a mind, in which imagination outweighs reason, or rather where the guidance of humble faith and strong moral principle is wanting to both. Buddhism, whether avowed by its true title as in Thibet and China, or existing *de facto* in certain schools of modern Philosophy in Europe and America, is indeed the sad, shoreless ocean, and unfathomed abyss, to which human reason, by a stern necessity, seems ever impelled to drift and drive, when pride and passion's storm has swept away the safety-rudder of humble, definite belief!

In these remarks, our object has been to show rather how human philosophy revolves in cycles, and how the vaunted enlightenment of modern thought has been forced, if not consciously to borrow from, yet at least to retrace the steps of, even some of the most objectionable theories of ancient times. But we have a higher and far more profitable purpose in view in connection with the great Master of our Ancient Mysteries, some of the lessons of whose life and learning we desire to bring more vividly before the notice of our Brethren. Far be it from us to depreciate the triumphs of modern science and civilization, greatly, incalculably enhanced and adorned, as well as directly promoted, as these have been by the light of Christianity. Our only object in placing in a certain degree of opposition the New and the Old, is to deprecate that unbecoming and unwarranted presumption, which affects to see all goodness and greatness in the former, and tacitly to ignore, if not openly to despise the latter. The soul and heart of man, and the laws divinely ordained for their guidance, have ever been the same; and we are old-fashioned enough to believe that we may draw many sound lessons of wisdom from ancient sages even of the Heathen World: a belief that especially applies to Plato. We have said something of his life and of one leading feature of his philosophy in our former article: and on the present occasion we shall endeavor, with simplicity and brevity, to point out a few of the more prominent particulars in which the study of the works of this great Master of our Ancient Mysteries may be beneficial to us all, as Masons and as men.

It was pertinaciously maintained for a long time that Plato's philosophy was uncertain and self-contradictory, but the researches of modern scholarship have proved that this objection originated rather in the ignorance of the critics, than the inconsistency of the criticised, for it may probably be said with more truth of his system, than of that of any other Pagan philosopher, that it was the consistent and consecutive development of one idea. And the very keynote of this idea was the eternity of the human soul, and its emanation from the Divine Essence.

Previous, however, to adverting further to his philosophic principles, let us say a word as to the style of this most polished writer, for, though but few of our readers may have time or opportunity to study his works in the original language, they will all appreciate, at its true value, the union of high cultivation and polish with strong masculinity of character, and profoundness of philosophic research.

It has been truthfully remarked by one of the most illustrious scholars of our age, that "no language can do justice to the exquisite beauty of Plato's style." In his time Attic prose, the model in purity and elegance of all after-composition, had reached the zenith of perfection, and, amongst all his accomplished contemporaries, Plato towered pre-eminent as a skilful and elegant writer. In his style we at once discern the fervid genius of the poet, chastened and controlled by the strict accuracy of the philosophic reasoner. Freely indulging in the playful familiarity of dialogue, he never allows it to degenerate into commonplace or coarse vulgarity. It was no less a striking, than, in its general bearing, a truthful remark of Cicero—a critic of no mean authority—that "if Jupiter talked with men, he would use the language of Plato."

However the want of a clearer Revelation may have obstructed this great Master's search after Truth, it is quite plain to any scholarly and impartial student of his writings, that his guiding aim and object was the high and holy one of holding up to the view of man a lofty, intellectual and moral standard, as the aim of his aspirations: to encourage his efforts in pursuit of the True, the Pure and the Beautiful, in the conviction that great good must result even from those efforts themselves and the consciousness within each disciple's heart of even some little progress made. The object of all science, Plato believed and taught to be the True, the Eternal, the Unchangeable—THAT WHICH IS. And what was this but, with some obscuration of Heathendom, the great I AM of the Book of Revelation? Man's duty, according to him, was to know God and His attributes, and to strive ever to be under the practical influence of His guidance. And was not this a wonderful step for a Heathen—if we must apply that term without some qualification to such a master-mind as Plato—towards the light of that Gospel-Truth which teaches us to know God and the Saviour, and to endeavor by that help, which Plato knew not of, to attain to the perfect measure of the fullness of Christ? And in an age like this, one of whose most marked characteristics is the exaltation, deification, of human intellect and reason, it is especially worthy of notice that, while this great master of philosophy thus urged his disciples to strive after and devote themselves to the contemplation of the One, the Eternal, the Infinite, he was ever careful to avow his belief that no mortal ever could attain to the perfection of such knowledge—that it was too wonderful and excellent for human powers—that the finite could never grasp and comprehend the Infinite. What a lesson do we find here again, for the presumptuous pride of modern Scepticism and Pantheism!

Truly, in a certain sense, did Plato teach that only when the soul is freed from the impediment of a mortal body and arrives at its own heavenly dwelling-place, can it behold Science, or Truth, as it is; and no less true is it that, if we look for happiness here or hereafter, we also must be content to await that time when "the mortal shall put on immortality," before we can hope to see clearly into those moral and spiritual problems, which are so apt to puzzle and perplex the aspiring and rebellious intellect of man.

Of all Plato's works the Phædo is that which gives us the clearest insight into his spiritual views, and cold and callous must be the heart of him who can peruse that beautiful composition without mingled emotions of admiration, delight and surprise at the near approach of many of its principles and precepts to those of Christianity. The great practical object of this noble work is to teach us to be "lovers of wisdom" rather than "lovers of the body"—to draw the mind forcibly away from the flesh and things of the flesh—to make man "act the immortal" as far as possible—(we give the force of the original words)—to separate the immortal from the mortal, and thus to prepare for the joys of that heavenly region, where the occupation of the soul will be pure and spiritual. It followed, of course, from such views as these that, to Plato, death, or the enfranchisement of the spirit, was a subject not of gloomy, but of gladsome anticipation—not of despair and dread, but of joy and eager hope.

While thus directing his own and his disciples' thoughts and aspirations to the Supreme Good as the proper object and pure ideal of pure science, he was by no means negligent of the lower branches of knowledge, which, on the contrary, he desired to be cultivated, as natural and necessary auxiliaries in the pursuit of the Supreme Science. We shall probably gain a clearer general knowledge of Plato's philosophy if we glance at it under the divisions adopted by himself, namely, Morals, Physics and Dialectics, in the first of which he included Politics, and in the second Metaphysics: to the third we have referred in our former article. It must be remembered, however, that we are not at present attempting to give an exhaustive account of Platonism, but simply to draw therefrom some lessons, which are worthy of the study of our Brethren.

The leading points of the great master's moral doctrine—some of which we have alluded to—were that, independently of all other ends, Virtue is to be pursued as the proper perfection of man's nature: that Vice is a disease of the mind, originating in a misapprehension of our best and highest interests: that a course of virtuous conduct, independently of its advantages to society, is beneficial to the individual practising it, by ensuring that regularity of imagination, that tranquillity and internal harmony, which is the mind's proper happiness. The illustrious Sir James Macintosh thus speaks of the moral tendency of Plato's Philosophic Works: "The vein of thought which runs through them is always visible. The object is to inspire the love of Truth, of Wisdom, of Beauty, especially of Goodness, the highest Beauty: and of that Supreme and Eternal Mind, which contains all Truth and Wisdom, all beauty and goodness." And another able writer, alluding to the same moral aim, observes—"This it is truly that explains the earnest fascination, with which all great souls in after generations looked back to Plato. Here was one man who could deliberately prefer the unseen to the seen, who could snap asunder and cast aside from his giant arms the fetters of sense and passion, and ascend, though alone, to the serene solitudes of Truth. Hence it is that the hallowed light, streaming from his serene, passionless eye, has touched the heads of so many generations, and lies, like a pillar of tremulous radiance, along the stream of time. Hence it is that, while his separate dogmas pass away—while the outward frame of his system, like a body once arrayed with beauty and buoyant with life, dies and moulders away, the spirit that dwelt within it, the celestial ardor that impelled him towards the Holy, the Beautiful, the True, never dies." In his Political philosophy, while there is doubtless much that the practical sense of mankind must regard as utopian and chimerical, still there is also not a little well worthy of the thoughtful consideration of statesmen and legislators. The great object of human laws he declares to be to provide for the natural accommodation of the members of the community, as subsidiary and subordinate to the cultivation of their moral virtues. The perfection of the state consists not alone in the health, beauty, wealth, and strength of the individuals composing it, but also in their prudence, temperance, justice, and fortitude. Education alone qualifies men to become good citizens, and renders them fit to govern or to obey: and hence the importance of instilling from the very first into the hearts and minds of the young the principles of strict moral virtue. "Idleness," says Plato, "is the bane of all virtue, and industry the grand source, not only of wealth, but of happiness," an axiom which has been confirmed by the wisdom of all ages, from the utterance of the Wise King of Israel down to that of the poet of our own day,

"Work! thou shalt ride over care's coming billow!
Lie not down wearied 'neath woe's weeping willow,
Work with a stout heart and resolute will!
Work for some good, be it ever so slowly!
Cherish some flower, be it ever so lowly!
LABOR—ALL LABOR—IS NOBLE AND HOLY!"

Having, in our former article, considered some points of his Physical Philosophy, we shall not revert to them here, but, before passing on to other topics, let us say a word about that much abused term "Platonic affection." We all know the light and laughing tone in which the expression is used, probably in consequence of Byron's often quoted lines—

> "Oh! Plato, Plato, you have paved the way
> With your confounded fantasies to more
> Immoral conduct by the fancied sway
> Your sytem feigns o'er the controlless core
> Of human hearts, than all the long array
> Of poets and romancers."

Notwithstanding the sneer of Byron and the sarcasm of society, for which, however, some excuse may be found in the hackneyed allusions to Platonic affection and Philosophy by many a would-be poet and philosopher, whose intellect could never grasp even a faint idea of the Great Master's theory, the true idea conveyed by the expression "Platonic love," is noble, sublime and pure. Let us consider it as illustrated by his own beautiful and striking metaphor. The soul of man is drawn along by two powerful steeds—the one snow-white, beautiful, mild of temper, but swift of foot—a steed of "heavenly mould":—the other dark in color, fierce, intractable, sullen, and scarcely to be urged on by the utmost goadings of whip and spur by Reason, the Charioteer. By the former of these steeds is typified the intellectual, celestial portion of the soul of man, by the latter, the passionate, earthly and sensual. The heavenly courser strives onwards and upwards towards the pure, the holy and the high:—the earthly steed looks downwards towards the base attractions of sensual passion. When two human beings solemnly agree each to restrain the black horse, and ever constantly to turn the white courser's head towards the heavenly home of truth, there a Platonic love is truly formed: and we greatly doubt if, out of the Gospel teachings of our Saviour, any purer and holier basis of human friendship can be found.

Although our limits must compel us to be very brief, we must not conclude without some reference to the influence which the philosophy of this great Master has exercised over the thought-realm of Humanity, and to the characteristics of agreement and of opposition between it and the great Christian system, by which it was superseded. The Grecian, and above all the Platonic Philosophy, moulded and guided that of Rome, whose greatest writer, Cicero, was an ardent admirer of Plato: and just when this impress had been stamped upon the world-ruling law of Roman thought, the light of Christianity beamed forth above the clouded horizon of Human vision: and quickly there arose between this and the Platonic Philosophy the strange combination of a strong alliance and a stronger antagonism. What with Plato and his disciples had been but dim conceptions of eternal Truth, laboriously arrived at by the independent efforts of his lofty genius and penetrating mind, were embodied and presented to the gaze of the Christian converts as clear-developed forms of Heavenly beauty, shining forth in bright, unsullied radiance, and proclaimed with all the majestic weight of Divine authority. On the other hand, the Christian Revelation started from a point, and aimed at a goal, diametrically, in one sense, opposite to that of the old philosophy. The latter urged men to seek to discover the Supreme Good, or God, and then, in obedience to Reason's mandate, to bow down and adore it:—the former voluntarily revealed God to their gaze as the object of their love and worship: He himself sent forth his command, and man was to obey. The old philosophy bade man depend upon his own efforts in pursuit of the True and the Divine: the new Revelation, less flattering to his pride, exposed the utter helplessness of unassisted human reason, and showed the lowliest humility to be the path to the highest exaltation. Plato, after long and earnest gazing up into the broad but clouded sky of the Spirit World, at last discerned faint gleams and streaks of Heavenly light, and declared—but still in hesitating tones—that they came forth from the One God. Christianity declared, in the unfaltering accents of authoritative power, that God and goodness were from all eternity united—the one, in short, with anxious, straining gaze, looked up from Earth to Heaven, the other graciously and of free will came Down from Heaven to Earth, to enlighten, bless and save! In the words of a writer from whom we once before quoted, "The noble, dauntless and untiring Plato had climbed the heights of philosophy, to attain a region of serenity, but of coldness: he ascended the mountain to near the stars, but he reached the dwelling of eternal snow. His banner was inscribed 'Excelsior,' but the light was still at infinite distance above him, when he had to wind that banner round him and to die. Christianity hallowed humanity and gathered round itself, as in a queenly robe, every noble and homelike emotion of the heart."

All honor and grateful praise then be given by us to the gracious Author and Giver of this new and better light, which has shed such a halo of happiness around our path! But let us not forget or think lightly of the labors and lessons of those great Masters of our Mysteries, who, through the dense darkness of unenlightened Heathenism, urged on by their love of the true and pure and good, made such great advances towards that Heavenly light. St. Paul, as is well known to every scholar, did not deem it sinful or superfluous to study long and earnestly the writings of Plato, and surely we need not set our judgment above that of the great Apostle of the Gentiles.

GRAND LODGE OF MASSACHUSETTS.

Reports of the District Deputy Grand Masters for the Second and Third Districts, for the year 1860:—

Salem, Dec. 31, 1860.

To the M. W. Winslow Lewis,
Grand Master of the Grand Lodge of Massachusetts.

The Second Masonic District, as at present constituted, is composed of ten Lodges, viz: Philanthropic, at Marblehead; St. John's, at Newburyport; Tyrian, at Gloucester; Essex, at Salem; St. Mark's, at Newburyport; Jordan, at South Danvers; Liberty, at Beverly; Mount Carmel, at Lynn; Warren, at Amesbury, and Ashler, at Rockport. I state these in the order of the date of their Charters; the first going back to March 25th, 1760; and the last, having been chartered in 1851. All of them I have visited during my official year—some of them several times. I have also endeavored, in every other practicable way, to inform myself as to their condition and prospects. Not having previously to my appointment any personal knowledge of most of these Lodges, I cannot institute any comparison with former years; but I can most confidently Report, that their present condition is highly prosperous, and such as to give the most encouraging promise for the future. There is no one of them in which entire harmony and good feeling does not prevail; there is no one in which the *observances* of the Order are not substantially maintained and the *work* respectably performed, while in some there is a degree of exactness and excellence which, I believe, it would be difficult to find surpassed anywhere.

It will be seen by the returns accompanying this Report, that there has not been so many initiations the present year as during the previous one; but the successful candidates have been of quite as high character as heretofore, and have been sufficiently numerous. I have endeavored to impress upon the Lodges the importance of *quality* rather than *quantity*, that, in order to maintain the true standard, they should regard the qualifications, moral, intellectual and social, of the members, rather than the number; and I am happy to be able to say that they have endeavored, and with good success, to practice upon this rule.

From the information I have received, I have no reason to doubt but that *at least* the usual amount has been done in the way of Charity during the year, and that many a distressed worthy Brother, and many widows and orphans of deceased Brethren, have had new reason to be grateful for our bounty, and to implore the blessing of Heaven upon our ancient institution.

In conclusion, I have only to say, that so far as regards the District which you have done me the honor to place under my care, I have seen nothing to indicate any decline in Masonry. On the contrary, everything denotes a healthy vigor and strength, and gives the most cheering assurance of a permament and enduring prosperity.

All of which is respectfully submitted.

WM. SUTTON,
D. D. G. M. 2d District.

To the Most Worshipful Winslow Lewis, M. D.,
Grand Master of Masons in Massachusetts—

My Dear Sir and Brother—At the close of the Masonic year, it becomes my duty to report to you the condition of the several Lodges comprising the Third District, and, as your Deputy, to return an account of my stewardship over this portion of your jurisdiction. I had the honor, a few years since, to visit these Lodges frequently in company with a former District Deputy Grand Master, and I can therefore judge with some correctness of their comparative advancement and improvement.

Peace and tranquility prevail to an unusual degree among the Brethren. The great principle of Brotherly Love and affection seems to pervade their hearts and actuate their motives. I have heard no complaint, either written or by word of mouth, from any of the Lodges, or concerning any member. There has been no discord throughout the District, and it is with great pleasure that I report it to you in a safe, quiet and harmanious condition.

Saint Paul's Lodge, Groton, composed of thirty members, is presided over by our W. Br. E. D. Bancroft, who has done so much for Masonry in this and adjoining District. He is eminently qualified to be a teacher of the doctrines and ritual of our Order. He and his officers are technically accurate in performing all their duties. The custom in this Lodge of fully instructing each candidate for advancement in the Lecture of the degree through which he has passed, and of examining him in open Lodge, could be adopted in other Lodges with manifest advantage. I visited this Lodge at its annual meeting. The aged and venerable John Walton, M. D., one of the oldest living graduates of Harvard College, (of the class of 1791, that following that of Ex-Prest. Quincy,) was present, and dined with the Brethren. He was one of the original petitioners for the Charter which was granted in 1791. He has been a Mason for more than *sixty-four* years. The occasion derived additional interest, from the fact that this *sixty-third* annual meeting of the Lodge was also the *ninetieth* birth-day of our aged Brother.

Corinthian Lodge, Concord, has fiftythree members. My visit here was made under somewhat adverse circumstances. A State Convention of Teachers was in session in the town, and the Brethren were generally engaged in hospitable acts towards their guests. With the exception of Saint Paul's, this is the smallest Lodge in the District. Some of the Brethren are advanced in life, and some of its members are scattered through the neighboring towns. The Work is in strict conformity with that taught by the Grand Lecturers. It is a fact worthy of note, that the W. Master has been present at every meeting, regular and special, throughout the year. An interesting history of this Lodge has been written and published by Past Master Louis A. Surette, which is full of interest to every Mason in Massachusetts.

Aurora Lodge, Fitchburg, with eightysix members, is in a most flourishing condition. The officers are well selected and perform their work with great promptness and exactness. The W. Master seems to inspire the Lodge with zeal and activity. The Brethren have decorated their Hall with an elegant oi portrait of R. W. Jonas A. Marshall, Past Junior Grand Warden of the Grand

Lodge, and Past Master of Aurora Lodge, who continues to take the same interest in the welfare of Masonry and of the prosperity of this Lodge that he did in his younger days.

Merrimack Lodge, Haverhill, with one hundred and thirteen members, has perhaps made greater advancement than any Lodge in the District. Its Hall is fitted up with elegance, and with the several apartments, evinces remarkable taste; luxurious comfort is combined with architectural beauty and general convenience. The Brethren are zealous, active Masons, the officers able and efficient workmen, and the Lodge is an ornament to the jurisdiction.

Pawtucket Lodge, Lowell, has one hundred and seventyseven members upon its roll, and is the largest in the District. Its meetings are very fully attended, and in the number of initiates the past year, it has exceeded any other Lodge. At the time of my annual visit the Hall was full. My predecessor, the R. W. William North, was chosen its Master at the last election of officers. This will be the *thirteenth* year that he has presided over a Lodge—having been Master in Connecticut and New Hampshire before the adverse days of Masonry. This Lodge is in a highly prosperous state.

Saint Matthew's Lodge, Andover, with fortytwo members, is in a healthy condition. The Brethren have returned to the Hall which they built and owned previous to the anti-masonic excitement, where so long

"The Trowel rested on the half-set stone."

The work is accurate and impressive.

Grecian Lodge, Lawrence, has one hundred and seventysix members, and is the only Lodge in this thriving manufacturing city. I did not find that interest among the members and that improvement which would naturally be expected. The work was well and accurately done. The officers present were well skilled in the ritual; but there has not been that interest taken in the meetings and in the work by the members generally, which there should be in a Lodge situated as this is, with such means and material at its command.

Ancient York Lodge, Lowell, has one hundred and thirtyfive members. It continues to be in the same prosperous condition which previous reports have described. Its members are principally young active men, who have not let their interest for the Lodge flag for a moment. The work is impressive,—every officer performing his duty promptly and effectively. The Brethren have decorated their Hall with life-size photographs of the Past Masters of the Lodge.

Caleb Butler Lodge, Groton Junction, with fortysix members, chartered and consecrated in March last, is full of the ebullition of youthfulness, and is overflowing with life, zeal and prosperity. I had the pleasure of installing the officers, in presence of a large assembly of both sexes, at their Lodge-room, and afterwards of partaking of a bountiful supper in a neighboring Hall, to which the members and invited guests were escorted by a band of music.

Wilder Lodge, Leominster, was chartered and consecrated in June last, and you had an opportunity then of witnessing its condition. It is established on a sound basis and is in a thriving condition. The Work and Lectures are correct, and the officers are well versed in the ritual.

I have granted *three* Dispensations to confer the degrees in less time than the constitutional requirement—the reasons given therefor being, in my judgment, good and sufficient.

I have countersigned a petition of several Masons—members of Grecian Lodge, Lawrence,—praying for a new Lodge to be established at Methuen. A Dispensation has since been granted them by you to hold a Lodge at that place under the name of *John Hancock Lodge*. I have not visited it, but I learn that it has been opened under the most favorable auspices.

Every Lodge in the District is in a most creditable condition. This is an unmistakeable type of the flourishing state of our Order all over the Commonwealth and throughout the country at large.

The great similarity of work (there being but some slight verbal differences) among the several Lodges, is an evidence of the great labor bestowed upon the ritual and lectures by the various officers.

It is highly gratifying thus to be able to assure you of the increase and prosperity of our institution. That improvements can and will be made, there is no question. No such society was ever perfect; but so long as the Lodges remain true to the principles and constitutions of Masonry, they cannot decline.

You have already announced that it is your intention to retire from the active duties of Masonry at the end of the present year. Your life has been devoted to the interests of our Order, and you will leave the East of the Grand Lodge with the kindest wishes and most affectionate remembrance of all your Brethren.

"Serus in cœlum redeas, diuque
Lætas intersis populo Quirini."

I remain, fraternally, your very obedient servant,

WM. S. GARDNER,
D. D. G. M. 3d *District*.

Lowell, Dec. 1, 1860.

MASONRY AND THE UNION.

The following resolutions were adopted by the Grand Chapter of New York on the 7th ult.:—

> *Resolved*, That while we deplore the present unhappy condition of our beloved country, and while as American citizens we would, under all proper and becoming circumstances, pledge "our lives, our fortunes and our sacred honor" to maintain the "Union and the Constitution," and uphold the government of the United States; and while we should, as good men and Masons, earnestly labor, by the use of all legitimate means, to avert that great calamity—civil war: yet as direct official action on those subjects might be misconstrued, as an improper interference with the forbidden subject of politics or the intermeddling with matters of state, we, as a Grand Chapter, refrain from further action.
>
> *Resolved*, That this Grand Chapter affectionately and earnestly recommends to the Masonic Fraternity throughout the land, in this day of national calamity and excited feeling, that they cherish in their hearts and exemplify in their lives, the cardinal principles of Freemasonry, viz: Fraternity, brotherly love and universal charity; and thus by precept and example, sooth irritated feeling, allay sectional animosity and prejudice, and thereby bring, legitimately and fairly, the great Masonic fraternity, with its moral and conservative principles and power, to second the efforts of patriotism, in seeking to avert national disintegration and calamity.

THE INFLUENCE OF FREEMASONRY.

The Western Morning News, published at Plymouth, England, in introducing some notices of Masonic meetings in Cornwall and Devon, says :—

To the casual reader these meetings can but be suggestive of the immense though secret power of the Masonic body. That the Freemasons are as numerous, if not more so, than any other society in the world, can hardly be doubted, especially when we consider that in the provinces of the United Kingdom of Great Britain alone there are enrolled no less than 2560 Lodges; and Freemasonry, we must be aware, is not confined to any kingdom or people, but ranges under its banner men of all nations in every part of the habitable globe. An idea of the power that this fraternal Order possesses for promoting good will amongst mankind can only be fully appreciated by those who are cognizant of its hidden tenets and mysterious action. That Freemasonry is ever disseminating the purest doctrines of morality amongst its members cannot but be apparent when it is recollected that every rule of the society is based upon the three great Christian principles of Faith, Hope, and Charity; Faith in God, Hope in immortality, and Charity to all mankind.

The objections which are sometimes raised by those ignorant of its working are as easily removed as the transient breath glides from a polished mirror. What, for instance, can be more trivial or absurd than the oft-quoted question, "If Masonry be good, why keep it secret?" Surely, and with reverence be it spoken, there are many of our own religious mysteries which only the eye of Faith can fathom. Are they then useless because man in his ignorance does not fully comprehend them?

Must the reason of every ceremony we perform, whether it be of a religious, moral, or a social nature, be adjudged wrong or its performance of no utility to our fellow-creatures unless it be tested by the harsh, shallow,—alas! how shallow,—and oft-erring logic of the self-exalted, but self-blinded modern reasoner; and to lower the argument to an every day custom, can it be for one instant maintained that the productions of an intricate machine, of which we daily see the benefits, are to be despised or counted valueless because the world knows not the secret by which such wonders are brought into existence? It is even so with Freemasonry. We need not travel beyond the sphere of these our two western counties to observe the bond of fraternity which exists in almost every town and village throughout the length and breadth of the land. And when we consider that this same feeling is recognized and participated in by thousands and tens of thousands throughout the civilized world, we may well ponder with admiration on the existence of such a society, whose principles are based on such firm foundations as those of true charity and universal benevolence.

Instances of its beneficial working might be given without number, but let one suffice, which occurred but a short time since:

Three natives of Sweden were landed at one of our western seaports in great distress; they had been rescued from a watery grave by a homeward-bound vessel, when their own had foundered. Not a syllable of English could they utter, but were fortunately discovered by a Mason to be members of the Order. By Masonic signs and tokens they made known their wants to the Brethren of a Western Lodge. And what was the conduct of the Masonic Brethren on such an occasion? Simply this:—These shipwrecked and poverty-stricken mariners were at once relieved, and, free of all expense, were forwarded to their distant homes. And who could notice without interest that curious fact which we so lately laid before our readers, namely,—that Mr. McDougall Stuart, when exploring the interior of Australia, was welcomed by an aged chief on giving and receiving the secret but fraternal signs of a Brother Mason. It would be interesting to know how this chief obtained the knowledge of these signs, whether from former intercourse with Europeans, or from his own ancestors of countrymen. It is to be hoped that Mr. Stuart will throw some light on this interesting inquiry.

These, and such like instances, only show the universal bond by which the Brethren are united. And does not this mystic chain of fraternity, extending as it does from pole to pole, raise in our breast a fond desire to see that far-off day, when man to every man shall hail him "Brother."

Must we forever sigh with our poet laureate—

"Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land?"

Or may we not hope for a speedy advent of that happy time, that golden year, when the nations' battle-flags shall cease to be unfurled, and "war shall be no more?"

GRAND LODGE OF TENNESSEE.

This Grand Lodge held its annual communication for 1860, at Nashville, in October last. A large number of Lodges were represented; but the business was almost entirely of a local character. R. W. Brother James McCallum, of Pulaski, was elected Grand Master, and R. W. Brother Charles A. Fuller, Grand Secretary.

The most interesting subject before the body was the report of the committee on correspondence, by Brother Fuller, which is of great length and drawn with the usual ability of that intelligent Brother. We have room this month but for the following extract:—

"The Committee on Correspondence, in presenting their Annual Report, take the occasion to state that the proceedings coming under their notice still exhibit the same gratifying degree of prosperity as announced in former reports. Peace and harmony generally prevail among the Craft in every jurisdiction, with scarcely a ripple on the surface to disturb the steady progress of each. Greater zeal is manifested, and slumbering energies awakened. Greater care, we believe, from the evidences before us, is exercised in selecting *quality* rather than *quantity* from the vast material offered; and yet, with all that has been done in this direction, we may safely say that much more is required. Masonry was never designed to be a popular institution, and in its popularity consists its greatest weakness. Wafted on a popular breeze, Lodges are very apt to be careless in obtaining full and accurate knowledge of the character and habits of those who so freely press for admission within their portals. However, a new spirit seems to have been infused into the membership, and we may be permitted to express, notwithstanding the present unexampled prosperity, that 'all is well' with our Brethren. The proceedings your committee have examined show, in an eminent degree, that greater efforts are being made towards elevating the minds of the Brotherhood above the mere ceremonials of the Order—its symbols are better illustrated, and its moral teachings more perfectly enforced."

THE FREEMASONS' HYMN.

BY MRS. SARAH J. HALE.

We've met, the mystic bond to own,
And hallowed rites to goodness pay.
Father of Light, before Thy throne,
Oh, may our prayers ascend this day.

We praise Thy power—it was thy word
Formed this fair world, and bade man live;
We bless Thy mercy when he erred,
That thou could'st ransom and forgive.

And Thou the light of Truth hath shed,
To guide the wanderer's steps to Thee,
And wide the page of Wisdom spread,
And breathed the charm of Charity.

Oh, welcome as the smile of spring,
And pure as tear of summer eve,
Is charity, whose hand doth bring
A healing balm for hearts that grieve

And we are pledged, a Brother Band,
To love her law, to do her deeds;
We're vowed, and palsied be the hand
That hoards its gold when Misery pleads.

The world beholds, with curious gaze,
The jewels of our ancient fame;
But Virtue lends the brightest rays
That keep from death the Mason's name.

And *one*—the world will ne'er forget
His glories gained, his duties done—
One peerless name with ours is set;
The immortal name of WASHINGTON!

To woman's love his dust is given;
His patriot virtues would we share,
Our country, Union, Faith in Heaven,
Be these our Anchor and our Prayer.

The rainbow spans the gloomy cloud,
While fearful hearts the token bless;
And thus above life's jarring crowd,
Our Arch shall ever whisper, "peace."

LATE REV. PAUL DEAN.

THE following report on the death of the late venerable R. W. Rev. PAUL DEAN, Past Grand Master of the Grand Lodge of Massachusetts, will be read with interest by our Brethren in all parts of the country, for there are few Masons of twenty years standing to whom the deceased was not known, and by whom he was not beloved :—

REPORT.

The committee to whom was referred the subject of the death of a very highly valuable member of the Order to which we belong, beg leave to submit the following report:—

With unfeigned sorrow the Grand Lodge deplores the death of one of the most worthy and devoted of the ancient brotherhood of Masons, the Rev. Paul Dean, a Past Grand Master of this oldest of the Masonic institutions in America. The solemn event occurred Oct. 1, 1860.

From his earliest connection with Masonry, and through all the trials and persecutions which the fraternity passed through during the vigor of his manhood, in this city,—this Commonwealth, and this country,—Brother Dean stood forth a pillar of strength—a safe counsellor—an unflinching and reliable friend of an institution he both honored and adorned.

He was a man of enlarged views, whose gentle nature, spotless reputation and moral dignity gave lustre to his Masonic character. He loved mankind and practised what he taught, both by precept and example,—universal benevolence and universal charity.

Full of years,—revered, beloved and honored,—this good Brother has been taken from us, to be raised to higher degrees in the Lodge above, where the weary are at rest.

In view of this painful event to us, it is a fitting occasion for contemplating the happy results of a well-spent life, as exemplified in the calm, Christian course of our recently deceased Brother.

Resolved, therefore, That while we deplore the loss of one who was so useful—so devoted and so thoroughly imbued with the genuine spirit of true Freemasonry, it behooves us to profit by the lesson of his unblemished career, that we may live as he lived—everywhere respected; that we may die as he died—everywhere lamented.

Resolved, That the M. W. Grand Master be requested to address a letter of condolence to the bereaved family of the late Brother Dean, communicating the foregoing sentiments. And may God sanctify to them this dispensation of His righteous Providence.

The committee also submitted the following Resolution on the death of R. W. C. Gayton Pickman :—

Resolved, That the Grand Lodge have sustained a great loss by the death of the R. W. C. Gayton Pickman, Esq., P. J. G. W. They have lost a Brother of distinguished intellectual ability and of the highest moral and religious worth,—one always devoted to the institution, and one who illustrated its benign teachings, by acts of kindness and liberality.

J. V. C. SMITH, *Chairman.*

THE MYSTERIOUS NAME.*

The mysterious name, the Ham-sem-pho-rash, or ineffable name of God, which the son of Abraham never utters, is composed of the four consonants, YHVH,—J and Y being the same. Owing to Hebrew having been, like all Oriental languages, originally written without vowels, and the sound of the ineffable name never heard, the true pronunciation of it being lost, even among the Jews. About 500 A. D., the earliest Masorites, supposed by R. Sevita to have belonged to a school at Tiberias, invented and attached to the Hebrew text certain points to supply the place of vowels. As the YHVH was never pronounced, the Masorites placed under those consonants the vowel points of the word Adonai, "Lord,"—the name which the Jews to this day employ in reading whenever the mysterious name occurs. As a natural consequence, much discussion has arisen not only in regard to the pronunciation, but to the derivation and signification of the YHVH, translated in the Anglican version of the Bible Jehovah. For a long time it was supposed to contain simply the idea of being—self-existence. But Bunsen, in his "Bibel-Werk," declares that Jehovah is no word at all,—consequently a manufacture,—and renders it by *Der Ewige*, "The Eternal."† Ewald, however, doubtless the first Hebraist living, the successor of Eichhorn and Michaelis at Gottingen, condemns Bunsen's translation as not including the idea of *Selbstanbigkeit*, self-existence. Ewald derives the word from *hayah*, the pre-Masorite, ancient form of *havah*, "to be," and points it so that will read YAHVEH, the future of the verb *to be.* ‡ Hence it means "*I will be*," and is synonymous with the declaration I am that I am, literally, "*I will be that I will be*," (Exodus iii. 14, 15,) God's "memorial to all generations." Gesenius, in the latest edition of his Lexicon, acknowledges that the word heretofore pointed *Jehovah* should be pointed *Yahveh*. Other distinguished Hebraists in Germany, we learn from Professor Hawkes, of Trinity College, Hartford, for some time a pupil of Ewald at Gottingen, also concur in the new pointing of the YHVH. Furst, however, while he admits that the word is derived from *havah*, says that it should properly be pointed *Yeheveh*, in accordance with the *eheyeh*, etc., of Exodus iii. 14. That it is wrongly pointed now *Jehovah* with the vowels of *Adonai*, is admitted by all. The difference between the pointing of Ewald and that of Furst would not materially vary the signification of this mysterious word; which indeed is the important question, and the one that we proposed to explain. Undoubtedly the YHVH contains in its root the ideas of *Sein* and *Selbstandigkeit*, of pure existence and self-existence. In the future form, as pointed by Ewald, it also includes the idea of futurity. Thus it is fully rendered in Revelations i. 8, "I am Alpha and Omega, the Beginning and the Ending, which is and was, and which *is to come*"—not only *o esomenos*, but *o erchomenos.*

Elohim, the name of the Creator in the first chapter of Genesis, composed of *Ail*, "almighty," in the plural form, and the *heth* of the *havah*, "to be,"—the *Adonai-Yehevih* of Abraham, Gen. xv. 2, 8,—and the *Jesus* of the New Testament, all centre in the *immanoo*-Ail, (Isaiah vii. 14,) "God with us,"—the Jehovah or Yahveh-Christ.

Jah or *Yah* is the component of many Hebrew names, as: *Jehoash*, "the fire of the Lord"; *Jehoiada*, "the knowledge of the Lord." *Joshua*, spelt in the Law and the Prophets *Yehoshua*, and in the Hagiographa *Yaishua*, is composed of *Yah* and *Yasha*, "to save." It is thought by some that Joshua's original name was *Hoseah*, "Saviour," and that Moses added *Yah* to it after the defeat of the Amalekites, or even later, (writers are not agreed in regard to the time.) Joshua is precisely the same as the Greek Jesus, which is interpreted by Philo to be the "salvation of the Lord,"—the word Lord being *Kurios* in the Septuagint and New Testament, and *Yahveh* in the Hebrew.

It is worthy of note that the latest investigations of Mr. Layard at Ninevah, and of Sir Henry Rawlinson in Mesopotamia, decidedly confirm the elucidation we have given of the YHVH. The name Yav,—one of the oldest of the Asyrian deities, the god of the air,—which is unquestionably synonymous with the Hebrew *Yah* or *Yahveh*, has been clearly identified upon the cylinders found at Ur of the Chaldees, Abraham's birth-place. It is also thought to form an element in the name of a son of the King of Ur. The verification is singular and interesting, showing that there is no Scripture-truth which is not strengthened by investigation.

ITINERANT LECTURERS.

We take the following from the New York Courier, the Masonic department of which is under the able management of our talented friend and Brother A. G. Tisdall; and we take this opportunity to recommend the paper (published weekly) to Brethren who may be desirous of subscribing for a periodical combining high literary qualifications with reliable Masonic intelligence.

The paragraph given below speaks for itself:—

> "CAGLIOSTRO'S AGENTS IN NEW YORK.
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> "On Wednesday, two weeks ago, it was made known to the Grand Junior Warden, and Grand Lecturer of the Grand Lodge of the State of New York, that one of Rob Morris's agents for the sale of his spurious merchandize, was about to visit Joppa Lodge, No. 201, of Brooklyn, and there address them (the speeches are prepared by Morris) on the project of the so-called 'Chief Conservator.' These distinguished Brothers repaired to the Lodge, and headed off this Masonic interloper. We are informed that the G. Junior Warden, Judge Johnson, expressed his strong indignation at this infamous attempt to interfere with the well-known regulations of our Grand Lodge. We trust all our Lodges will be on their guard, and not encourage imposition."

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* From an able article in the Church Monthly, (Boston,) for February.

† Carey, also, in his "Translation of the Book of Job," renders Jehovah "The Eternal." But his reasons for doing so are quite unsatisfactory.

‡ *Hayah* doubtless became *Havah* through "Aremaic influence." The Arabic correspondent, at this day, is *havay*. Most probably, *hayah* is not only the pre-Masorite, but the pre-Mosaic form of the verb. (See Ewald's Hy. of the Chil. of Israel, vol. ii. p. 204.)

The Hebrew language has, as is well known, but *two* tenses—the *perfect* and the *imperfect*. The primary meanings of these tenses are those of "*completeness*" and "*incompleteness*," involving the ideas of "*past, present, and future.*" But the imperfect tense certainly contains the idea of our English future, and being often thus rendered, is by some styled the future tense. We are inclined to the opinion that the tense in question is so legitimately rendered in the present case, relating, as it does, to the Great Being, "who was, and is, and is to come,—the same yesterday, to-day, and forever."

GRAND CHAPTER OF VERMONT.

We are indebted to the politeness of Comp. Hollenbeck, Grand Secretary, for a copy of the proceedings of the Grand Chapter of Vermont, at its annual communication in August last. The session seems to have been well attended, and there were thirteen Chapters represented. The opening address of the Grand High Priest, Comp. Thos. H. Campbell, is commendable for its frankness, if not for its elegance of composition. Our Companion does not like the General Grand Chapter, as the reader may infer from the following extract from his address:—

"As your first officer, I attended the triennial session of the General Grand Chapter, at Chicago, on the 13th day of Sept. last, and gave the votes for Vermont on the proposed amendments to the General Grand Constitution, as instructed by this Grand Chapter at our last communication. During the discussion of the proposed amendment to the first article, second section, some earnest language was used; after discussing the question some time, a vote was taken and the proposed amendment was lost; after some discussion, a motion was made to reconsider the vote which was carried, and the question was postponed until the next morning. At the opening of the morning session the vote was again taken, and a sufficient number of the delegates changed their votes, so that the amendment was adopted. The General Grand Chapter, in my opinion, by its own suicidal act, has shorn itself of all dignity, and even power to command respect or obedience.

"The Constitution as amended says, 'it shall have no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative power whatever, not thereby expressly granted, nor any authority to suspend the proceedings of any State Grand Chapter, nor shall it entertain any complaint against a Grand Chapter, preferred by a Subordinate Chapter, or individual Mason, in that jurisdiction or elsewhere, but it may upon proper reference to it of any matter of controversy, between any two or more Grand Chapters, and even when the question is not one of Masonic law, custom or usage, (both or all the Grand Chapters consenting to such referee,) act as final arbitrator between them, and settle such controversy.'

"Companions, my education is limited, all I have was received in a log school house, some sixty years since. But the small share of common sense I have, teaches me that if any difficulty should arise between the Grand Chapter of Vermont and the Grand Chapter of New Hampshire, it might as well be referred to the Grand Chapter of Connecticut, if the parties agree to the referee, as to go to Memphis, in Tennessee, some two thousand miles or more, and submit the question to the General Grand Chapter.

"This General Grand Chapter has been kept up for many years at great expense to the craft, without any corresponding benefit to Royal Arch Masonry.

"Two Grand Chapters have already withdrawn from this General Grand Body, and many more are intending to do so. There are elements of discord at work in this General Grand Body, that will cause its dissolution at no distant day, and the sooner the better, in my opinion, for the State Grand Chapters."

The following is the conclusion of the address, and it shows our Brother to have been an active and faithful Mason for a long series of years:—

"Companions, without boasting, permit me to give you a brief history of my Masonic career. I have been a member of the Craft for about forty years; I have served in every station from Tyler in a Lodge, up to the position I now hold; I have been honored with a seat in this Grand Council for about ten years; one year since, at Bennington, you elected me to the highest office within your gift; on the acceptance of which, I said to you that I would serve you faithfully for one year and no longer; I have endeavored to fulfill my promise. The experience of one year has fully satisfied my ambition; I now say to you that my mind is not changed since my acceptance of this honorable and responsible office. The frosts of seventythree winters admonish me to retire from all official stations. I was gratified with my election at Bennington, one year since, as that was the place where I first drew breath in 1787. For your kindness and confidence accept my grateful acknowledgments. I love you, and I love the Order."

MAKING A TRADE OF MASONIC EMBLEMS.

Within the last twentyfive years, in journeying through the world, we have seen the emblems of Masonry everywhere—where they ought not to be, as well as where they ought. We have seen them on the signs of respectable hotels, and on some not so respectable, and on some anything but respectable, and so down to the lowest grog shop. We have seen it on the flag flying above the steam-boat and at the door of a little shop in the country village; appended to a medical advertisement in a newspaper, and hung over the entrance of an oyster saloon; on the bosoms and watch chains, and finger rings of mercantile drummers, and dapper clerks in jobbing houses: indeed, we hardly know where we have not seen Masonic emblems. We once saw a little ragged, dirty urchin, of six or seven years, the child of a British soldier, astray on a steamer in the middle of Lake Ontario. On the side of his dirty cap, which had survived a campaign in the Crimea, and a winter in Nova Scotia, were the square and compasses! We shall not be surprised to see them, some of these days, branded upon a cow's horn, as a mark of ownership, or suspended from a dog's ears, to indicate that his master is a Freemason. Why not? Are they not a "big medicine?" Why should they not be everywhere where Masons are, and on everything a Mason owns? We have often wondered for what purpose these emblems were thus exposed, and the reply has as often been suggested—*mercenary*. Occasionally, a Brother may wear them attached to his clothes, or about his person, simply because he thinks them pretty or is fond of looking at them; but nine times out of ten, they are put on sign-boards, or attached to advertisements to secure customers. Sometimes, a trafficker is fearful he cannot pass inspection in the market, and he hangs up a Masonic emblem as a proffered guarantee of his honesty! Is it not so? And if it is, in what light does it place the individual in the estimation of all "just and upright Masons?" Several Grand Lodges in the country have been compelled, out of self-respect, to utter a sentence of condemnation against the practice; but still it obtains to much too great an extent. The practice is wrong wherever it may obtain, and should be discouraged by every possible means. The emblems of Masonry belong to the Lodge-room, where, as the tangible representatives of sacred and important truths, they should be kept for instruction. They should never be placed as beggars upon the high road of life, nor desecrated to mercenary purposes. "The Square teaches morality"; it should never become a solicitor for patronage to an hotel or an oyster house.—*Canadian Freemason.*

PALESTINE ENCAMPMENT K. T. CHELSEA.

BANNER PRESENTATION.

On Thursday night, Feb. 28, the members of Palestine Encampment were gathered in their Hall, under a somewhat mysterious notice issued by the M. E. Commander, Sir Charles A. Davis. Shortly after they had assembled, they were surprised by a foray of Boston Knights, from the Boston and De Molay Encampments, led by the Eminent Sir Knights Winslow Lewis, Wm. Parkman and Edwin C. Bailey. In a few minutes, while the asylum was in profound and dignified repose, Sir Knight Bailey entered, with the Standard Bearer of the Encampment, bearing a splendid Banner, the work of the accomplished Savory, which was presented, to the surprise, alike of Palestine and its guests, in very appropriate and, of course, very modest terms, by Sir Knight Bailey, to the Encampment. Grand Commander Davis received the munificent gift in some pointed, though brief remarks, in which he conveyed the sincere thanks of Palestine Encampment to the generous donor. A season of operative refreshment in the Armory at once ensued. The Sir Knights having received some inward increase at the tables, were at length regaled by their visiting friends, Sir Knights Lewis, Parkman and Bailey, in speeches at once refreshing and characteristic, and redolent of an excursion recently undertaken by those distinguished Sir Knights in company with Sir Knight Sutton, of Salem, who was also one of the guests of the evening.

Sir Knight Tracy P. Cheever, Generalissimo of Palestine Encampment, then gave the Boston Sir Knights a hearty welcome to the Holy Land—that significant locality known to the Crusaders as *Palestine*, mentioned in the Pilgrim's Progress as *Beulah*, but now more commonly known as *Chelsea*. He collected into one box the various spices which had been flung out by the preceding speakers, and from them distilled the knightly juices of fortitude, generosity, courtesy and magnanimity, which, he said, had long characterized those plumed Knights.

The intervals between the speeches were greatly enlivened by the true Troubadours, Sir Knights Hall and Kent, whose rendering of the Star Spangled Banner seemed to re-light the flame of patriotism in the bosoms of all. It is safe to say that a "good time" was had on that evening.

Palestine Encampment is a young but vigorous body of Templars, embracing many old and well-known Masons; their latch-string is always out for the worthy Knight and the weary Pilgrim. D.

MASONRY IN THE KANSAS TROUBLES.*

There are periods in the history of every government—even the most conservative of governments—when questions of public interest appeal to the business and bosom of every man in the community, and when the camp usurps the functions of the forum. On such occasions, popular excitement necessarily runs higher than where one nation is arrayed against another. Motives which the calmer and more thoughtful portion of the people would not have dreamed of entertaining, now take full possession of their breasts, and deeds of excess are committed under the pleas of self-defence, retaliation, and even patriotism. The revolutionist, when not a knave, is generally a monomaniac, wherever found. One grand absorbing idea takes possession of his soul, and all his faculties are engaged in its development. Thus it was with us. But, as in the case of the monomaniac upon any other subject, human nature, even in its fiercest aspect, can be tamed and brought under control by the agency of some fixed, habituated principle, so there were displayed some brilliant examples of mercy, brotherly love and forgiveness, by men usually foremost in the bloody drama. For Masonry, although universal in its sway, unfortunately does not, in every instance, exert a universal influence over all the passions. A man may be a Mason who would respond to the cry of distress, or relieve the destitute with as much alacrity as any of us, and yet be brutal in the extreme to all else than his Brethren. Witness the case of Tecumseh, viewing with pleasure the inhuman butchery of his traditional enemies; and yet how quick was he, on seeing the mystic sign, to command, "Let the slaughter cease!" It is not a valid charge against the institution to say that Masons are sometimes found in the camp of the rebel, or the den of the outlaw; for rebellion is frequently patriotism, and outlawry may be resistance to unjust oppression. There is so much liability to error upon questions of politics, that it is scarcely safe to impugn motives at variance with the tenets of Masonry, as the origin of political creeds. Hence, laying aside all prejudice and passion, the Brethren, when about to stake their lives and fortunes on the issue of the combat, scruple not to extend the fraternal grip and exchange the fraternal greeting with the enemy. What beautiful illustrations are exhibited, in the scenes of war, of the strength of the mystic tie! With us in Kansas, it was the only link that bound together Brother Americans of opposite politics, though the same Anglo-Saxon blood coursed through their veins. It was not an uncommon spectacle to see Brethren arrayed against each other, with arms in their hands, "meeting on the Level and parting on the Square," with mingled emotions of pain and gratitude; pain at the unhappy dissensions that separated them, and gratitude towards the institution that conferred the high privilege of joining hands. Our history is rich in illustrations of this kind, but I can relate only a few that came under my personal observation.

In August, 1856, when the citizens of Lawrence and Lecompton met only at the point of the bayonet, I had the honor to accompany Acting Deputy Grand Master O. C. Stewart, to Lawrence, for the purpose of constituting the Lodge and installing the officers at that place. We saw numbers of armed men, and heard of numbers of prisoners who had been arrested for encroaching on the bounds of a *corps d'armee*, and without that universal passport which Masonry gave us, we certainly would have shared the prisoners' tent. But we were not molested nor insulted in our peaceful mission, and the Brethren received us hospitably and parted with us fraternally.

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* From an Address before the Grand Lodge of Kansas, by Br. J. M. Pelot.

On what was thought to be the eve of a great battle, a certain commander-in-chief of one party blundered into the camp of his adversary. Of course he was detained a prisoner of war, until it was discovered that he was a Mason, when he was immediately released and escorted beyond the reach of danger.

A colonel, who had rendered himself conspicuous, was, after a hard-fought battle, taken prisoner and conducted to headquarters for court-martial, when it was confidently expected that his life would pay the forfeit of his unenviable notoriety. An officer, who knew him to be a Brother, declared that he would die before the prisoner should be injured. The court sat, and for some *inexplicable* reason his judges were lenient and the prisoner released.

I heard of a judge whose court was broken up and whose life was spared only by the interposition of his Masonic Brothers.

I saw a poor fellow brought into a camp as a spy. He protested his innocence, and pleaded to be allowed to return to his unprotected wife and children, who were suffering in his absence. But all in vain. Finally, he resorted to a mystic sign, when the commander immediately saw the force of his arguments and turned him loose.

CONSERVATIVE INFLUENCE OF MASONRY.

It is an honor to represent Masonry, for Masonry is honorable. Where there is most of Masonry, there is most of peace, harmony, charity, brotherly love, and whatever other grace is prominent in the upright and perfect man.

How little do the nations know the influence of this "Ancient Institution," in compacts of peace. When soldier meets soldier, the plains of Italy are deluged with blood. When Mason meets Mason, the "Peace of Villafranca" takes the wisest by surprise, and baulks the prospect of a general war.

We love Masonry, for her mission is always the same—for God and humanity. She is the great conservative power that holds the world in a bond of union. Churches may divide, some cleaving to the North, and some to the South. Questions of State policy may arise, gathering weight and importance from year to year, begetting belligerent feelings, tearing up old landmarks, dividing parties into factions, and uniting factions into geographical oppositions. *But Masonry never divides.* Whether in the palace or in the cottage, in ancient or in modern times, Masonry is one—one in language, one in principle, one in love. She rejoices with the fortunate, and sympathises with the distressed. With an invicible fortitude, she defies the ocean's tempest, and the icy blast, and from year to year with untiring zeal seeks her emblems amid polar glaciers, and reveals the fate of Franklin, her intrepid son.

CHARACTER OF CANDIDATES.

In a former report we adverted to an evil to be avoided, as manifesting itself in some of the Lodges, viz.: *an undue anxiety to increase in numbers, without a proper regard to the character of the applicants.* At a time like this, when, among all our Lodges, the notes of gratulation are heard upon the progress of the Fraternity—its increase in numbers, its advancement in science, its overflowing coffers, its appreciated and extended usefulness—is it surprising that the watchful eye of the zealous Mason, which ought ever to guard the threshold, should slumber and sleep at its post? We fear, that in some instances, such is the case. Then how important it is to remember, that numbers alone never yet gave strength—that real, sterling moral worth only will elevate Masonry, and give it that high stand among the "good and true" to which it is entitled. Masonry was made only for the *man*—one who discharges every duty of life faithfully and diligently, one who has a heart to love, a heart to feel for, soothe, comfort, relieve, and support the suffering and afflicted, a head and a mind to work—a man that has and will maintain his good name, and sustain the character of a worthy Craftsman—one that will bring credit, and not reproach to the name he bears. This is the man that Masonry needs, and can justly admit to her privileges.

MASONRY IN THE REPUBLIC OF ST. DOMINGO.

[From a Correspondent of the London Masonic Mirror.]

Many years since, principally between 1830 and 1844, many Lodges were established in the eastern part of St. Domingo called *La Espanola*, under the Grand Orient of Port au Prince, Haiti. There were two Lodges in the city of St. Domingo at the time; the principal and more antique was the *Constante Union*, which was one of the most splendid Lodges; the other was the *Indissoluble Fraternity*, a junior sister of the former. There were likewise well established Lodges in the cities of Azua, of Santiago, of Seybo, Pto. Plata, Vega, and Bani, all under the auspices of the same Grand Body at the time it existed; also, a Chapter and an Encampment in the city of St. Domingo. The separation of the Spanish part, which became the Dominican Republic in February, 1844, caused the work of Masonry to be disturbed, and it rested asleep for some years.

In 1847, there was a Lodge established under the auspices of the Supreme Council of Paris, under the distinct title of *Loge Primatiale des Grands Elus Ecossais*, whereof Mr. David Leon, 32d deg., English Vice Consul, was Master; General Joaquin Puello, 30th (dead), Senior Warden; Mr. Joshua Naar, 30th, Junior Warden; Mr. Noel Henriquez, Orator, and H. L. Penha, Secretary; Mr. Ralph Wolff, Treasurer; and other Brethren. This Lodge had existed about two years, or little more, when political affairs again presented obstacles to such meetings, and it became necessary to allow Masonry again to sleep. So it remained until 1858, when a number of the old Masons, ex-members of the

Lodge Constante Union, of the city of St. Domingo, and all of high degrees, constituted themselves into a Grand Lodge, and gave notice to the different European Grand Lodges, as well as those of the United States, of their having done so. One of the members of the Grand Lodge of St. Domingo, Bro. Antonio Delfin Madrigal, was commissioned in the United States to obtain recognition of the Grand Lodge. In the commencement of 1859, he brought over full powers for our Ill. Bro. Pedro Santana, President of the Republic, to promote and advance some of the Brethren, in order to form high bodies up to the 32d; this power came through the Ill. Bro. Andres Cassard, of New York, acting by power from and in the name of the Supreme Council of Charleston. In consequence, a Grand Chapter was formed, and a Grand Consistory established, in accordance with the full powers thus received. The first Lodge established was in the residence of Brother Noel Henriquez, in October, 1858. It was entitled the Cuna de America; about ten or twelve Masons were called together by him, and there formed and established the said Cuna de America, No. 2.* After everything was arranged, a temple was prepared in the chapel of the Convent of Merced, to which place the Lodge was moved on the 9th January, 1859. At this time many young gentlemen, and even fathers of families wishing to join, the work went on very rapidly, instructions were given, &c.

At this present moment the Cuna de America counts as her active members about 120 Masons of all degrees. After, the Cuna Lodge of Seybo was established, and then the Lodge of Azua, in 1859. At the commencement of 1860, two Lodges were formed at the city of Santiago, and at the city of Vega and in other places preparations are in progress to establish others.

In the city of St. Domingo a Rose Croix Chapter was formed, under the name of La Redencion, where the 18th degree is given to those worthy of it; there is also an intention of forming Chapters at some of the other cities. The progress of Masonry in the course of two years was remarkable. Brother Antonio Delfin Madrigal, 32d deg., was again lately in the United States, with the object of obtaining a Charter from the Supreme Council of Charleston to form a Supreme Council in St. Domingo, which is expected to be executed forthwith.

Bro. Noel Henriquez, 32d, a member of the Grand Consistory of St. Domingo, has been recently delegated by that Grand Body to the Supreme Council of London, and to the Supreme Council of France (Paris). In London he has been received with honors and consideration. He had an interview with the Supreme Council on the 9th inst.; the Supreme Council of London considers those Brethren as true members of the Order, and will entertain correspondence with them; and as soon as the Supreme Council is formed in St. Domingo, the reciprocal *Garant d'Amitie* will be named on both sides. We expect that our Brother Noel Henriquez will have an equal reception in France by the Supreme Council of Paris.

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* By an error the Cuna was numbered No. 2, as those gentlemen thought that the Grand Lodge should be No. 1; in consequence No. 1 was given afterwards to the Lodge of Seybo, and as the Cuna was installed as No. 2, it was agreed to let it so remain, and that No. 1 be given to another when established.

From our knowledge of him, and the information we have received, we believe Bro. Noel Henriquez to be a most zealous Mason, who has worked with an extraordinary exertion to establish our Order in that Republic; and having fulfilled his duties by being one of the principal founders of Lodge *Cuna de America,* of the Rose Croix Chapter *La Redencion,* and of the Grand Chapter in the City of St. Domingo, is at present in England, transacting his own business. As a zealous Mason, he has always visited our working when he could conveniently do so.

We are assured that Masonry in the Island of St. Domingo, in the Spanish part, called *Republica Dominicana,* is in very good hands, in the hands of old Masons, of whom Bro. Noel Henriquez, being the junior of all the rest, has twentyone years of being a Mason. The old Masons are—

Pedro Santana, President of the Republic, 33d, 59 years of age.
Mr. Thomas Bobadilla, ex-Grand Master, 73 years of age, President of the Senate, 32d.
J. M. Leyba Ramirez, 33d, merchant, very old Mason; about 58 years.
D. Leon, English Vice-Council, merchant, 32d; 60 years or thereabout.
Jose Dies, 33d, Magistrate of the Supreme Court of Justice; about 70 years.
Antonio Madrigal, 32d, magistrate of Tribunal of Justice; 72 years.
Manuel Delmont, 32d, member of the Senate, merchant; about 58 years.
Francis Abreu, 32d, member of the Senate; 60 years.
J. Mateo Perdomo, 32d, merchant; 50 years.
Felipe Perdomo, 32d, Administrator of Custom House; 53 years.
Pedro Ortega, 33d, merchant; 66 years.
Gabriel Luna, 33d, merchant; 57 years.
Jacinto de Castro, 32d, Minister of Justice and Public Instruction; 46 years.
Antonio Abad Alfan, Vice President of the Republic; 32d, and 44 years of age.

All these are old Masons, being those who belonged previously, and until 1844, to the splendid Constante Union Lodge in the City of Domingo, and who have since contributed by their assistance and their means to re-elevate the temple of Solomon in these districts.

LODGE ATTENDANCE.

It prevails, I am sorry to say, to too great an extent in every Lodge I have visited, with the exception of Lodge No. 7. Such Brethren as are guilty of it, seem to forget what they owe to their Lodge, and what is equally as pernicious; they also seem to forget their own plighted honor and covenanted engagements. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." It is a common error to suppose that Lodge meetings are held for no other purpose than to increase its numbers and its funds by initiating, passing and raising candidates, and that to attend only when *work* is to be done, is a fulfillment of the whole duty of a Mason. And it is no less error to imagine that a knowledge of its ritual alone is a knowledge of Masonry. A Mason may be perfectly acquainted with the ritual, and able to perform satisfactorily the work, but if he knows nothing else, what to him are the mysteries of those deep recesses that pertain to Masonry? "If therefore the light that is in thee be darkness, how great is that darkness!" Can the mere manual labor of the workman compare with the intelligence and skill of the Master-Builder? Are there no hidden beauties in the Order to be sought out and brought to light? No Masonic authors to be studied, or Masonic subjects investigated? Where is the history, the antiquity, the jurisprudence, and the literature of Masonry? And what are its uses, aims, principles, philosophy, and power? In order therefore to understand and appreciate the real mysteries of Masonry, they must be diligently and thoroughly studied, and the proper place in which to prosecute this study is the Lodge. How important and necessary then becomes a regular and faithful attendance upon its communications!

THE BROTHERHOOD OF MASONRY.

MASONRY is emphatically and peculiarly an institution of social benevolence, forming its members into a universal and harmonious brotherhood, governed by one set of principles, animated by one feeling, and pronouncing but one *shibboleth*, understood in all tongues, countries, climes, and ages. Indeed, this is the grand distinguishing feature of the institution; for, notwithstanding the high importance of the moral and scientific parts of the system, they have been, and continue to be, quite too much neglected for the highest good of its members, and the reputation of the Order itself, and it is more particularly its social and benevolent character that now receives paramount attention. True, its original and leading design was to serve as a social compact, but that compact was designed to embrace, in its special provisions and peculiar benefits, only such as diligently sought the moral affections and intellectual attributes of our nature, that thereby the brotherhood, being virtuous and intelligent, might become cemented by bonds of the most social and moral character. We may contemplate the system as a universal and social platform, upon which all good men, governed by correct principle, the love of virtue, and a desire for mutual and intellectual improvement, may meet on a ground of *equality* and *brotherhood*, irrespective of diversity and peculiarity of religious and political opinions. It is in the Lodge alone that the descendant of Israel, the Christian and the follower of Mahommed, believing and declaring that his "trust is in God," can meet on the level of Masonic faith, union, and love. It is in the Lodge alone that sectarian strife and contest is hushed, and men of all creeds and denominations can unite, and with loud voice, exclaim together, while laying their hands on the Holy Bible, "In God we put our trust." It is in the Lodge that political rancor is hushed, and sectionalism, North and South, for a time forgotten and crushed out, and men of the most opposite views and opinions, all uniting in the universal cry, "In God we put our trust."—*Abraham Jonas, Tenn.*

DESTRUCTION OF HOLLAND LODGE'S NEW HALL.

IT is with sincere regret we announce the destruction by fire of the new and beautiful Hall of Holland Lodge, No. 8, Union Square, New York, which took place about 2 o'clock on Friday morning, March 15. The room was also occupied as sub-tenants by Arcana, Crescent, Continental, Concord, Benevolent and Pacific Lodges, by Metropolitan Chapter, and Coeur de Leon and Columbian Commanderies. The fire occurred in the bar-room of the Hotel, in front, and rapidly extended throughout the building, destroying the passage-ways, the ante-rooms, and the entire West of the Lodge-room. The loss of Lodge properties, &c., must be very great, as most of the bodies occupying the Hall were provided with clothing and jewels of the most expensive character. We also fear that the records of several Lodges have been destroyed, but of this we are not positive. We understand Holland Lodge has an insurance of $4,000, which will partially cover their loss. We have heard of none others similarly fortunate. The last Lodge which met there was Pacific, No. 233—on the evening previous to the fire—a rather singular coincidence, as it was the first to originate the fitting up of the hall, and the last to meet in it.

Underneath the room above alluded to was one in nearly a finished state, to be occupied by Washington Lodge, No. 21, at whose expense it was being erected. What their loss may be, we cannot distinctly state, but we should imagine it was in the neighborhood of $1,000.

Until the Hall is rebuilt, the Lodges that met at 8 Union Square, will be accommodated by Holland Lodge, at their old Hall, 594 Broadway.—*N. Y. Courier.*

SUSPENSION FOR NON-PAYMENT OF DUES.

THE view which I have taken of this question, is similar to what I believe to be the practice of the Grand Lodge of England, and is also in accordance with the opinions expressed by Dr. Mackey, and many other intelligent writers upon this subject; and that is, that *exclusion* from a Lodge for non-payment of dues, does not affect the standing of the member excluded, in his relation to the Craft in general: were it not so, there would, it appears to me, be but little difference between the penalties of exclusion and expulsion; and yet, how broad is the distinction between them! From the disabilities of the former, the member is at once relieved by paying up his arrears, while from the latter he can only be relieved by the action of the Grand Lodge; the one affects simply his engagements with his own Lodge, the other his relation with the Order everywhere, and is the highest penalty known in Masonry. It is of course scarcely necessary for me to say, that there is a broad distinction to be drawn between the mere exclusion of the member of a Lodge for non-payment of dues, and his exclusion for gross, immoral, or infamous conduct. The conclusion to which I have arrived in my own mind is, that the mere non-payment of dues should not carry with it such a penalty as would deprive a Brother of those privileges, which are generally regarded as inherent in him as a Mason.—*G. Master of Canada.*

THE BIBLE.

THE committee on correspondence of the Grand Lodge of Oregon say :—

"Our own views on this subject were fully expressed at our last communication, and we now refer to it again, because it is discussed with so much ability, and interest, and earnestness, in nearly all other Grand Lodges, and also that we may reiterate the conclusions to which we came a year ago, for though we have anxiously and carefully considered and studied the question, we are unable to reach any other result. Indeed, if the truth be plainly spoken, we are compelled to insist that those who would admit candidates that disbelieve the Scriptures, are the innovators, not the keepers and observers of the Ancient Landmarks.

"It will not, we presume, be denied that every candidate ought to have all the moral qualifications that will fit him to become, if his Brethren see fit in due time to exalt him, the Master of his Lodge. Suppose, now, one who denies the authenticity of the Scriptures, having reached the Oriental chair, is called upon to instruct the new initiate, in regard to the furniture of a Lodge, and the signification of its lights. Can he, as a truthful man, say that 'the Holy Bible is the inestimable gift of God to man?' Will he not rather be compelled, degrading our sublime and instructive lectures, to say, as he points to the nominal light, 'That book before you is sometimes called the Bible; some Masons believe it is the gift and word of God, I do not, nor is it necessary that any Mason should so believe. As a matter of form, however, it is my duty to explain it as such.' Would not this kind of instruction savor of innovation? Yet it ought to be given by an honest disbelieving Master of a Lodge, or our work and lectures should be changed."

SHAM INTRODUCTION OF NEGROES TO THE GRIDIRON.

JOSEPH GUNDY, a negro, was recently arrested in New York, on a charge of having swindled nine South Carolinian negroes out of $1,50 each. The Southern importations recently arrived in that city, and, meeting Gundy, consulted with him on the propriety of going to Hayti. Gundy thought that if they could join the Freemasons they could do well enough in New York, and kindly offered to initiate them into the mysteries of that Order for the trifling sum of $1,50 each. The negroes produced the fee and Gundy took them to his house in Jersey street, where they were put through a peculiar formula of grips and heated irons, and pronounced Freemasons. Whether the iron was too hot or the grip too strong does not appear, but one of the negroes, fancying that all was not right, went to the Rev. Mr. Thompson, a colored minister, and, after unfolding the mysteries into which he had been inducted, learned that he and his companions had been swindled, and thereupon caused the arrest of Gundy. On searching the prisoner's house, the officers found a magazine of paraphernalia pertaining to various secret orders, such as the Odd Fellows, Order of Ancient Romans, Daughters of Ruth, Sons of Malta, Ancient Hibernians, and the P. A. Association.

CORRESPONDENCE.

Providence, March 6, 1861.

BRO. MOORE,—I send you the edicts, &c., passed by our Grand Lodge in Quarterly Communication, Feb. 25. On the 22d of February Mount Vernon Lodge held its election, and chose W. Jas. Salisbury, Jr., Master; Henry A. Chace, S. W.; Wm. H. Chaffee, J. W.; Saml. Lewis, Treas.; Chas. D. Green, Sec. Bro. Jason Williams, the retiring Treasurer, has held the office for over fifty years, and is truly a veteran in the service.

The Webb Monument Association is again moving, and will, no doubt, erect a suitable monument during the coming summer, at which time we shall, no doubt, have quite a pageant.

We hear too, like a whisper floating past on the wind, rumors of a gathering of the Templars of New England at some suitable and central place. We have not yet heard of *the* place; perhaps the Bostonians can tell better than we.

The Lodges are doing good work in abundance, closely scanning each block before it is laid in the wall, and having full faith that it will redound to the honor of the Craft.

Yours fraternally,

H. R. C. C.

Obituary.

BROTHER L. J. COLE.

AT a meeting of Berkshire Lodge of Free and Accepted Masons held at South Adams, Mass., March 4th, 1861, the death of LEONARD J. COLE, a member of Berkshire Lodge, was announced, and the following resolutions were presented and unanimously adopted by the Lodge :—

Whereas, It has pleased God in his providence to remove by death our esteemed friend and Brother Leonard J. Cole, and as it is befitting upon such occasions to give expression to our feelings of sorrow and grief, it is therefore,

Resolved, That it is with feelings of deep sorrow that we have learned of the death of an esteemed Brother and friend, Leonard J. Cole. He was a true and faithful Mason; he professed as he lived, and lived as he professed; he was a man of education and culture; a man whose future was bright; he was amiable and beloved by all who knew him; his character unstained; his rule of action, to do right; he listened to the voice of conscience and reason for guidance; and his protective shield was an honest heart.

Resolved, That we sympathize with the relatives of the deceased in this their deep affliction—the widowed mother, the sister and brothers; but in sympathizing we cannot restore; we can remind them of the many virtues of so amiable and exemplary a character, which they will ever hold in sweet remembrance.

Voted, That these resolutions be published in the Berkshire Post and Hoosac Valley News and Transcript, and a copy furnished to the family of the deceased.

J. N. DUNHAM, *Secretary of Berkshire Lodge.*

MASONIC CHIT CHAT.

Ball at Waltham.—The Brethren of Monitor Lodge, at Waltham, entertained their ladies, and Brethren of the neighboring Lodges, at a "Masonic Dress Ball," on the evening of the 8th March, ultimo. It was a very elegant and successful affair, and did great credit to all the parties interested in making the arrangements and carrying them through. There were about two hundred ladies and Brethren present, the latter in appropriate regalia. The dancing commenced at eight o'clock and continued till twelve, when the party sat down to a very good supper; at the conclusion of which the dancing was recommenced and continued to a late hour. It was a joyous occasion, and we believe everybody was pleased. The Grand Master and other officers of the Grand Lodge, with their ladies, were present.

Impostor.—We are informed that there is an *expelled* Mason by the name of *Thos. C. Jones*, from Western New York travelling about among the Lodges in this Commonwealth, seeking charitable aid. He is a young man, with defective front teeth.

Caution.—The Grand Lodge of Rhode Island, through its Grand Secretary, cautions the Fraternity against holding Masonic communication with *Leonard B. Pratt*, of John Hancock Lodge, New York City.

☞Hon. Nelson D. Elwood, G. H. P. of the Grand Chapter of Illinois, died at his residence in Joliet, on the 24th February last, "in the full maturity of years, intellect, and usefulness." He was an estimable man and greatly beloved by his Masonic Brethren for his manly and Masonic excellencies.

☞An esteemed correspondent writing from Mississippi, under date Feb. 22d, says—"Although the *Union* of the U. S. is severed, I doubt not that the bond which unites us all as Masons will never be disrupted, but be cemented closer and closer by that brotherly love, harmony and courtesy which have ever been a distinguishing characteristic of our noble Order. So mote it be."

Pocket Trestle-Board and Digest.—We invite the attention of our readers to the advertisement of this useful little work on the covers of this Magazine.

☞We are gratified to learn from our correspondent at Valparaiso, Chili, that "during the past six months a marked improvement in the work and a better appreciation of the sublime principles of our Order have obtained among the Craft" in that distant part of the world. "Contentment and confidence reign amongst the Brethren, and harmony and brotherly love, although tested on more than one occasion, prevail."

☞*Brother John W. Leonard*, formerly of New York, died at Atlanta, Geo., on the 14th ult. He was a native of Ireland, and is known among the Fraternity from his connection with the republication of several Masonic works in the city of New York, some years ago.

Balloting.—The right to deposit a black ball cannot be questioned. No person has a right to demand the reason for its having been used. A member of a Lodge therefore can black ball whomsoever he may please, irrespective of the report of a committee of investigation. But if the person so depositing the ball voluntarily discloses an improper motive in so doing, or if evidence can be otherwise obtained that he acted thus, solely for the purpose of gratifying a spite against the proposer of the rejected candidate, he becomes amenable to charges, and should be subjected to the severest penalties known to the laws of Masonry. He thus becomes guilty of a species of mute slander, which strikes directly at the reputation of an innocent and unoffending man, who has no opportunity of being heard in his own behalf. A covert slanderer adds to his offence the meanness of cowardice, and in thus stabbing reputation in the dark, he becomes a mark for the detestation of all honest men.—*N. Y. Despatch.*

☞The Grand Lodge of Rhode Island have very properly made the following declaration. Our Grand Lodge has in substance passed the same resolution :—

"*Resolved*, That the use of Masonic emblems in connection with business purposes, particularly on cards and signs, is declared to be unmasonic, and should be discontinued."

THE FREEMASONS' MONTHLY MAGAZINE.

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OUR DUTY TO OUR COUNTRY AND TO OUR ORDER.

A crisis has, in the Providence of God, now arrived in the history of our beloved country, which must not only excite in every feeling and patriotic heart sentiments of the deepest anxiety and sorrow, but also impel every conscientious and thoughtful mind to look carefully, courageously, and impartially at every aspect of present events and coming contingencies, with a view to determining what is the path of duty alike in regard to our country, our religion, our brethren, and ourselves.

Upon none can these considerations press with greater force than upon the Brethren of our ancient and noble Order, nor—we say it advisedly—does any other organization possess greater or more effective powers for ameliorating, if it cannot prevent, the evils too likely, alas! soon to arise from the wild passions of party strife and political intrigue, in that internecine struggle of brethren, which is now threatening to lower the prestige and power, and lay desolate the hearths and homes of our once so happy and so glorious Union.

It is not for us—the principles of our Brotherhood sternly *forbid it*—to enter into any discussion of the political causes and controversies which have brought about this deplorable crisis of affairs. Our simple duty, and our first, is to remember that our country and the Constitution are in imminent danger, and that as patriots—a name and title, in one aspect, of even higher and holier honor and weight than that of Masons—we are bound by every tie of love and duty to defend them.

To *us*, even more than to others, this call of duty comes with a sadder, though not less solemn and impressive tone, because it summons us to contend, it may be to the death, against those, very many of whom are doubly our brothers—sons of the same great FATHERLAND, sharers of the same grand heritage of FREEDOM, won for us by the common sufferings, struggles, and heart's blood of our common fathers—and brethren of the same great MASONIC FAMILY, whose mystic tie unites its members in the most solemn and endearing bonds of brotherly affection. Sad, indeed, to every Masonic heart is that necessity, and all-powerful must be that call of duty, which demands the sacrifice and rupture of such ties of love and friendship as these!—but sad as it may be, that call must be obeyed—the heart of the Mason must not be suffered to overrule the duty of the Patriot, nor must our hand refuse its firm support to the Constitution of our country—the cause of law and order—and the Star-Spangled Banner of the Union!

Such alone is the conclusion at which every patriotic mind must arrive, when seeking to determine the course of action prescribed by conscience and duty in the present most mournful condition of affairs. But there are other duties prescribed to us by our Masonic union, which, so far from being antagonistic to those of the patriot, will demand a stricter obedience, as they will acquire a wider, though less happy, field of exercise, amid the tumult, din and strife of War, than that hitherto afforded them on the calmer and more contracted arena of prosperity and peace. And while with others, each successive victory or defeat—each new blow of internecine strife—will but too probably embitter and excite to deadlier and more destructive fury the hearts of the combatants—the MASON-SOLDIER must ever bear in mind, that, second only to his duty of devotion to his God and his Fatherland, is his duty of love to his Brethren. The former commands him at all hazards and all sacrifices—even the most painful sacrifice of the fraternal tie—to maintain inviolate the safety of his country, and the honor of her Flag. The latter, with gentler but no less persuasive voice, bids him in the hour of triumph to remember mercy, and amid the crumbling ruins of the battered breach, or on the gore-drenched field of battle, to be ever ready to extend the helping and protecting hand to the fallen foe;—*his* foe now no longer, but his suffering brother, demanding of him a brother's loving care.

The prompt and conscientious remembrance of these Masonic duties by our many Brethren, who are likely to be engaged in the impending contest, will tend, as we have said, not only to alleviate the miseries and diminish the horrors, inseparable from war of any kind, and above all from Civil War—but also to reflect fresh honor upon the INSTITUTION, of whose principles and practice they are the natural and rightful result. The records of such instances of the humanizing influence of MASONRY in the wars of many a former age and in other lands besides our own, illumine and adorn many of the brightest pages of the history of our Order. No antipathy of religion or of race, no excitement of passion or longing for revenge, could suffice to overcome and silence the powerful pleading of the Masonic appeal. To take one or two familiar instances from our own history: Brandt, the Mohawk Chief, and "the Battle of the Cedars," recall a well-established case in point. Brandt, during his sojourn in Europe, had been made a Mason, and though, on his return to his native land, he cast off the trammels of civilization, and resumed the wild forest life of the red-man, this incident among others shows that he did not cast from his conscience or his heart the lessons of initiation. During the Revolutionary War, (it is recorded), at the battle of the "Cedars," thirty miles above Montreal, on the St. Lawrence, Colonel McKinstry, then a captain in Patterson's regiment of Continental troops, was twice wounded, and afterwards taken prisoner by the Indians employed in the British service.

The previous bravery and success of Captain McKinstry had excited at once the fears and the resentment of his Indian conquerors, and in accordance with the customs of savage warfare, he was forthwith doomed to die at the stake, accompanied with all those horrid and protracted torments, which the Indians knew so well how both to inflict and to endure. Already had he been fastened to the fatal tree, and the preparations for the human sacrifice were rapidly proceeding, when, in the strong agony of his despair, and scarcely conscious of a hope, the captive made the *great mystic appeal of a Mason* in the hour of danger. It was seen and understood and felt by the chieftain Brandt, who was present on the occasion. Brandt at once interposed in his behalf, and succeeded by the influence of his position in rescuing his American Brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return to America on parole. Colonel McKinstry lived several years after to repeat with grateful emotions the history of this singular occurrence, and died at length in 1822 in the State of New York. From this striking example of the benign influence of Masonry over the savage heart and benighted conscience of an Indian warrior, let us pass to a widely different scene, on which, however, the same human passions, on a grander and more terrific scale, wrought the like dire effects. Clavel relates the following incident as another testimony of the happy influence of Masonry in softening the harsher and more revolting features of the battle-field. Well did General Shields observe, on the occasion of the reception of himself and

General Quitman from Mexico in December, 1847, that "it was not until he was placed in the battle-field and partook of the fierce conflict of man with man, that he was able to appreciate the benign principles of that Order, which humanized and civilized the human heart, and softened even the harsh features of war." On the memorable 16th of June, 1816, at the moment when the allied army commenced a retrograde movement, a Scotch Field-officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought but of death, when he perceived the French patrols, who came to succour the wounded. Rallying the little strength that remained, he endeavored to raise himself on his knees, and at all hazards, and in a faint voice, he called on "the Brethren" for aid. Notwithstanding the darkness, and the feebleness of the voice in its piteousness, he attracted the attention of a French surgeon, who, recognizing him as a Brother, hastened to his aid. His wounds were numerous, and the means of transport insufficient, but necessity made the professional Brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried his patient to the sick quarters—placed him on his own pallet—watched by his side—and finally caused him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health."

The name of the chief actor in the following scene will secure for it additional interest and attention in New England. Gen. Israel Putnam, subsequently so much distinguished in the Revolution, commanded, during the old French and English war, a corps of partisans on the northern frontier. In a skirmish with the Indian allies of the French he was taken prisoner. The bravery and enterprise of Putnam made him no ordinary prize, and, as a usual expression of their high respect for his character as a soldier, it was determined by his savage captors that the utmost ingenuity of torture should be exercised in putting him to death. Putnam was therefore bound to the stake, and the faggots piled around him, ready for ignition. In this extremity he was almost consigning himself to despair, when he beheld a French officer approaching. Putnam was a Mason, and with the precarious, but only remaining hope that the Frenchman might be a member of the Fraternity, he spoke to him in the mysterious but universal language of the Craft, and made that appeal, which is so sure to reach the Mason's heart. It was seen and felt and quickly responded to. For, notwithstanding the danger of disappointing a crowd of Indians preparing to feast upon the agonies of a tortured enemy, the Frenchman rushed through the band of savages, and, severing the cords

that bound his Brother to the stake, he rescued the life of Putnam at the imminent peril of his own. Putnam, through all his subsequent adventures, never failed to admit that he owed his life to Masonry: and acknowledged that nothing but the force of the Masonic appeal would have induced the French officer to risk the danger of displeasing or exciting his Indian allies, by thus rescuing their conquered and already condemned victim from the stake. We have here recited three out of thousands of striking illustrations of the beneficent and merciful influence of Masonry amid the horrors of war: but there are also lessons of *courtesy*, which the Mason-soldier, while faithfully performing his duty to his country and his commander, is bound equally to imitate and respect. Of these the following incident is an apposite illustration. In one of the engagements of our Revolutionary War, the Charter, or Warrant of Constitution, of a travelling Military Lodge, attached to the 17th Regiment of the British army, fell, among other spoils, into the possession of a conquering force of the Americans. As soon as the capture was made known to the commanding officer of our troops, who was himself a Mason, he ordered it instantly to be returned to the regiment from which it had been captured, and accompanied the restoration with a letter of the following import: "When the ambition of monarchs, or the jarring interests of contending States, call their subjects to War, as *Masons* we are disarmed of that resentment, which stimulates to undistinguished desolation: and however our political sentiments may impel us in the *public dispute*, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other. Accept therefore, at the hands of a Brother, the warrant of Constitution of Unity Lodge, No. 18, held in the 17th British Regiment, which your late misfortunes have put it in my power to restore to you."

If, as seems now but too inevitably true, the dire scourge of domestic war is not to be averted from the fair fields and free homes of our beloved land—if the sickle must give place to the Sword, and the blessed and blessing arts of Peace, and the happiness of Union to the rage and riot of destruction and the wretchedness of hostile separation—then would we urge our Brethren, one and all—in every circumstance and on whatever side arrayed, while true to their sense of public and patriotic duty—to be true also to those high and holy teachings and vows of OUR ORDER, of which we have given these few but ever-memorable examples. Even yet, however, in this eleventh hour, would we fain cherish the hope that the mercy of HIM, under whose protecting Providence America has reached so high a point of prosperity and power, may still interpose to dissipate and disperse the storm-cloud of destruction, which seems ready to burst above our heads. O! that our countrymen and Brethren would even now have their eyes opened and their hearts enlarged to the majestic beauty and incalculable value of the UNION, as compared with all those minor questions, which have been allowed to breed this war-distemper in the vitals of our Body politic! Well says a leading Boston paper, the Post, in one of its recent noble and patriotic articles, "Hitherto a good Providence has smiled upon the American Union. This was the Morning Star that led on the men of the Revolution." To that UNION STAR, even now, while the trumpet is sounding to the battle and the broad banners that once were borne so proudly against a foreign foe, are waving above the serried ranks of brethren, no longer "dwelling together in unity," but ready to imbue their hands in each other's blood,—to that UNION STAR would we urge them even now to look loyally and lovingly up, and it will, we firmly believe, save their country from ruin, and themselves from remorse more piercing than the foeman's sword—more bitter than the pangs of death! For that country herself, whatever the fate in store for her, our daily prayer shall still be, "May her ways be ways of pleasantness and all her paths be peace. Length of days be in her right hand and in her left prosperity and honor!" and this still our daily and oft-repeated warning—

"If UNITED *now* and *ever*,
Thou shalt grow so great to be,
That the wondering world may never
Through all time thine equal see!
So an Eden, not an Edom,
Shall thy happy name be read,
And the glorious ship of Freedom
Weather all the rocks ahead!"

DEATH OF BROTHER PHILIP C. TUCKER.

IT has become our painful duty to record in our pages the death of our esteemed friend and faithful Brother PHILIP C. TUCKER, Esq., of Vermont. He died at his residence in Vergennes, on the 10th of April ult., aged 61 years. He was born in Boston January 11, 1800, and resided and went to school, we believe, at the north end of the town, and afterwards studied the profession of the law.

He was initiated into Masonry in Dorchester Lodge, at Vergennes, Nov. 1, 1821, of which he was subsequently elected Master. In 1824 he was promoted to an office in the Grand Lodge of his adopted State, and in 1847 was elected Grand Master, which office he held at the time of his death. In 1852 he was elected G. H. Priest, a station he filled for several years, and in 1857 was chosen G. Commander of Mt. Calvary Commandery, and held it, we believe, until his death. He was also a Past D. G. G. H. Priest of the G. G. Chapter of the United States.

We will not attempt to sketch his Masonic character, that being a duty which belongs to those more competent from their association with him, to do it in a manner worthy of his long and faithful services. He was a warm-hearted Brother and kind friend, and few among us have labored more diligently or efficiently in behalf of our beloved Institution. He was one of the very few who, in antimasonic times, were faithful found among the faithless. As a Mason it may be said of him—

"Upon his girdle was no stain,
His work had no defect."

LAYING OF THE CORNER STONE OF ST. JOHN'S CHURCH, LOWELL.

THE new Episcopal Church at Lowell, under the Rectorship of Rev. Charles W. Homer, having completed their arrangements for the erection of a new church edifice, the Grand Lodge, by invitation of the Wardens and Vestry, laid the Corner-Stone of the same, in due and ancient Masonic form, on Monday, the 15th of April last, in the presence of a numerous assemblage of citizens and Masons. A procession, consisting of the Grand Lodge, Pentucket and Ancient Landmark Lodges, Mount Horeb Chapter, and Pilgrim Encampment, (all of Lowell), was formed at the Masonic Hall, at 10 o'clock in the morning, and moved to the spot selected for the edifice,—the Encampment performing the duty of an escort. The ceremonies were commenced by a brief explanatory address by R. W. Bro. G. Washington Warren, D. G. M., officiating in the absence of the Grand Master. This was followed by an appropriate prayer by Rev. Br. Twist of Lowell. Then followed the ceremonies of placing the Stone, which were performed by the Grand Lodge in an impressive and acceptable manner, the consecrating prayer being made by the venerable Brother THEO. EDSON, Rector of St. Ann's Church, with which he has been connected for forty years, and was the *first* minister in Lowell.

These ceremonies having been completed, the Rev. Dr. George M. Randall, P. G. M., of this city, delivered one of those admirable and sensible extemporaneous addresses for which he is so eminently distinguished. He occupied about twenty minutes in a general and interesting review of the history of the Episcopal Church in Lowell, in which he paid a high and well merited compliment to the venerable Rector of St. Ann's Church. The address ought to be published. The assembly was then dismissed by Dr. Edson; when the Masonic procession was again formed and marched through some of the principal streets of the city to the Lodge-room, where it was disbanded. The Grand Lodge then, by invitation of the Lodges in Lowell, repaired to the Merrimack House, and partook of a bountiful collation.

The occasion was one of more than ordinary interest. It is not often that the Grand Lodge of Massachusetts is called upon to lay the corner-stone of a church. An instance has not before occurred in the last quarter of a century, though such occasions are not uncommon in other countries, and in other parts of our own country. In the Episcopal Church, as in the Methodist, they are frequently laid by the Bishop of the Diocese, while in other denominations they are more commonly laid by the operative Mason, or by the building committee, and with but little or no ceremony. The new St. John's Church has set a better example, and we trust to see it followed by others, that the good old custom of signalizing the commencement of an undertaking of so much importance for good may be revived.

The Grand Lodge is indebted to the Brethren at Lowell for a courteous and fraternal reception.

HONORARY MEMBERSHIP.—COLUMBIAN LODGE.

THE following interesting report was adopted by Columbian Lodge of this city, at its regular meeting in April last:—

To SYLVESTER TRULL, Esq.,
Worshipful Master of Columbian Lodge:

The Committee to whom were referred the propositions to admit M. W. William D. Coolidge and W. Peter C. Jones to Honorary Membership in Columbian Lodge, have given to them careful and respectful consideration.

It is understood by the Committee that the Lodge contemplates, in conferring honorary membership, to compliment and honor Brethren who have rendered distinguished service to this Lodge; or, who have become eminent among Masons for their valuable labors in the jurisdiction of Massachusetts or for the general Brotherhood; or, who, being active, worthy members of our institution, hold honorable position in other relations of life. Such persons it is desirable should compose our list of honor; and it therefore becomes a matter of care and importance that the enrollment thereon of every name should be that of one whose qualifications are of the highest character, as manifested in one, at least, of the spheres of action above mentioned.

In the candidates into whose merits and qualifications it is the pleasant duty of your committee to inquire, we are happy to recognize Brethren who have labored long and with more than ordinary fidelity, as members and officers, for

the prosperity of this Lodge, and who have gained elsewhere in this Commonwealth most honorable position for their intelligence and integrity as Masons.

Brother Coolidge, the present Grand Master of Massachusetts, was initiated in this Lodge on the 6th of January, 1842, and admitted as a member on the 19th of May of that year. He was our Junior Steward in 1843 and 1844; Junior Deacon in 1845; Junior Warden in 1846, 1847 and 1848; Senior Warden in 1850 and 1851, and Master in 1852 and 1853. His official duties were performed with exactitude and ability; and as a member, whether in office or out, he has always been among the foremost in everything calculated to advance our honor and welfare.

In the Grand Lodge he has been active and influential. His connection with that body has been signalized by a series of official services continued without interruption for more than twelve years and terminating in his election to the highest office in the gift of Masons. He was G. S. Bearer in 1849, 1850, 1851 and 1855; G. Steward in 1852, 1853 and 1854; G. Marshal in 1856; D. D. G. Master in 1857, 1858 and 1859; J. G. Warden in 1860; and at the election in December last, he was chosen Grand Master. Here, too, his exertions have not been confined to official duties, as his services on important committees and those rendered to his predecessors in the Grand Mastership, fully and honorably attest.

In the establishment of Dalhousie Lodge in Newton, during the past year, he has taken a leading part, and presided over it until he was chosen to his present office.

The initiation of Brother Jones took place in this Lodge on the first day of April 1841, and he was admitted a member of it on the third of June in the same year. He was Junior Deacon in 1842; Senior Deacon in 1843, 1844 and 1845; Senior Warden in 1846 and 1847; and Master in 1848 and 1849. He has ever been most constant in his attendance on our meetings, giving us in this respect an example worthy of imitation. But his attendance has not been one of supineness as to the doings of the Lodge; on the contrary, he has always manifested the liveliest interest in all our transactions and labored with zeal for the good name and well-being of the Lodge. No one has been more active; no one more solicitous for our welfare. Familiar with the entire routine of the Lodge duty and possessing an accurate knowledge of the ritual, great weight is justly attached to his opinions and counsels thereon. During the first ten years after Bro. Jones' initiation, the means of instruction in the lectures were obtained only with difficulty, and his capacity to teach was often called into requisition, not only by members of this Lodge, but by those of other Lodges both of the city and country. This work alone, so important was it at the time it was rendered, would entitle our Brother to our gratitude.

Brother Jones has done also some service in Grand Lodge. He was G. S. Bearer in 1857, 1858, 1859 and 1860; and is the present J. G. Deacon.

On the withdrawal of Bro. Coolidge as Master of Dalhousie Lodge, Brother Jones was appointed to succeed him, which station he now fills.

Both of the candidates are connected with Chapter and Encampment Masonry

Brother Jones has held with credit high offices in St. Andrew's R. A. Chapter and Boston Encampment.

In view of the distinguished Masonic services of Brothers Coolidge and Jones, the committee heartily recommend that they be admitted as Honorary Members of Columbian Lodge.

The committee would state that the Honorary Members of this Lodge, now surviving, are—

Joshua B. Flint,	admitted in	1840.
George G. Smith,	"	1840.
William M. Stedman,	"	1847.
Warren Fisher,	"	1847.
David Tillson,	"	1847.
Edward Prescott,	"	1849.
William C. Martin,	"	1849.
Samuel Smith,	"	1855.
Hon. Joseph R. Chandler,	"	1855.
Benjamin Stevens,	"	1855.
Rev. Edward T. Taylor,	"	1855.
George M. Randall, D. D.,	"	1855.
John T. Heard,	"	1856.

All of which is respectfully submitted by the Committee.

(Signed,)

John T. Heard,
Robert L. Robbins,
Preston A. Ames.

Boston, March 23d, 1861.

ASHLAR LODGE, ROCKPORT.

R. W. D. D. Gen. Wm. Sutton, accompanied by a delegation of Brethren, paid an official visit to this Lodge on Monday evening, April 15.

The Lodge, in expectation of the visit, had assembled to the number of fifty, and greeted the delegation with a most cordial reception; and gave an exhibition of their proficiency, by working the Master's Degree with a *precision* reflecting great credit upon the Master, Bro. York, and all the subordinate officers.

After the completion of the Work, Bro. Sutton addressed the Lodge in some complimentary and very happy remarks, and introduced Bro. Wm. Parkman, to whom he had deputed a very agreeable duty.

Bro. Parkman, on behalf of Bro. Sutton, in some neat and pertinent remarks, presented the Lodge with a beautiful copy of the Holy Bible, Square, Compasses, and Gavel; closing his remarks by observing that, as the work was so excellent, it gave more than ordinary pleasure to present them with new working tools, and expressing the hope that as they, with very imperfect tools, had found many good materials, they might, with these *new implements*, disembowel some as yet undiscovered and perfect ashlars. The Master happily responded, and the evening closed with a fine collation, and a merry dance with the wives and daughters of the Brethren, assembled in a neighboring hall.

The delegation returned agreeably surprised to have found in this remote town a Lodge of such activity and Masonic intelligence. *

GRAND LODGE OF NORTH CAROLINA.

We have a copy of the proceedings of this intelligent and conservative Grand Lodge at its annual communication in December, but it is so badly printed that we have hardly found patience to give its contents the examination to which they are doubtless entitled. The opening address of the Grand Master is a business paper, and indicates that the Order in the State is in a flourishing condition. The report on correspondence is a well drawn and interesting paper, but for the reason above given, and the size of the type, many of its excellencies will be less appreciated, if not wholly overlooked in the reading. We give the following extract as a specimen of its style :—

Nebraska.—From our young sister Grand Body of Nebraska, we are pleased to find an encouraging report of their progress. Its Grand Lodge held its second annual communication at Bellevue, on the 14th of June, 1859. It was composed of delegates representing the six chartered subordinates of that jurisdiction. They had no increase of members during the past year. The Grand Master in alluding to this subject in his address, uses the following language: "You are all aware, no doubt, we have had no increase in the number of Lodges during the past year. To the sister Grand Lodges, which have been chartering from twenty to thirty at each session for a few years past, this will appear perhaps very slow work, if not a retrograde movement among the fraternity of Nebraska; but I am happy to say, Brethren, for the information of all who may feel an interest in our welfare, that our march has been steadily onward. I have been advised, from time to time, that the six Lodges which composed our little family, have held their meetings regularly, and have increased gradually in strength, conferring the degrees upon good men and true, and not hesitating to reject material presented for inspection when it was thought it could not be formed into good square work. The Lodges at the last annual election, as I am informed, placed in the different offices the most skillful workmen; Brethren known and distinguished for their fidelity and industry. If this course be pursued in the future, there can be no doubt of success."

We can assure our distinguished Brother that we very much coincide with his opinions. Such a sentiment, however, may be considered by many as one of the relics of an obsolete age, and not in accordance with the progressive spirit of modern times. Progress being impressed upon all the mental and physical elements of society, it is therefore assumed by many as a logical sequiter that Masonry must become thoroughly identified with this principle, or become retrogressive in its tendencies. In accordance with this theory, there is a direct tendency to multiply Lodges and erect them in new localities, where they cannot be respectably maintained without incorporating material not adapted to the perfect symmetry of our great moral design—and the world being thus enabled to detect imperfections in the Masonic edifice, its wholesome influences are materially impaired. There is another principle demonstrated in the practical operation of Lodges, the salutary tendency of which is at least questionable. I refer to a manifest disposition to change the officers of a Lodge with unnecessary frequency. When we consider that the very vitality of a Lodge depends so essentially upon the faithfulness and efficiency of its principal officers, we can readily understand the impolicy of such a measure. There are few men in a Lodge who combine in themselves the important pre-requisites to making an efficient Worshipful Master. They may have the intellectual and moral qualifications, but in zeal and energy, in punctual and vigilant supervision of all its requirements, are sadly deficient. Find any Lodge systematic in its arrangements, high-toned and exacting in adherence to fixed line of policy, prosperous and harmonious in all its workings, and you will ever find at its head an efficient Worshipful Master. He it is upon whom devolves the destiny of a Lodge, whether for weal or woe. Is he faithful and capable? he will impress his own genius in all that pertains to the advancement of his Lodge. Is he the contrary? imbecility and decay will soon trace its lineaments over the destiny of the Lodge. How important, then, that Brethren should be vigilant and cautious in the selections of an executive head—not act like our Brethren of Indiana, devise new Masonic enactments by which to liberate themselves from the incubus of incompetent officers—but be so cautious that no such alternative will ever occur. By adhering to this rule, and by retaining competent Masters in their position, you will invariably find prosperous Lodges.

MASONIC SONG.

BY MRS. A. L. RUTER DUFOUR.

Arouse from your slumber, awaken to duty,
Dear Brothers united in Masonry's bond;
Go forth in the strength of true Wisdom and Beauty,
And firmly advance to the great life beyond.
The steps may be rugged that upward are tending,
And toilsome the march to the summit above:
But high over all Hope's fair rainbow is bending,
And forms the bright arch to the temple of Love.

Arouse from your apathy, hasten to labor,
Contentment and virtue your efforts will crown;
Work ever in faith, as yourselves love your neighbor,
Then fiends of despair can ne'er fetter you down.
The shadows will lengthen as life is declining,
But darkness comes not to the soul that is true;
The nearer to heaven, the light brightly shining,
Will its highlands of beauty burst grandly to view.

Then *onward* and *upward*, no longer delaying,
For God and the angels e'er have you in sight;
Close vigils they keep over life's chequer'd paving,
And bid you stand firm in humanity's right.
In hand, heart and soul e'er be strongly united,
Eternal your meed when the victory's won;
Self-sacrifice here shall above be requited,
In the Master's Grand Temple when life's toils are done.

THE GOOD EFFECTS OF FREEMASONRY.

Bro. William Hunter, Master of the Lodge of Journeymen Masons, Edinburgh, Scotland, (No. 8,) in the course of an address which he delivered at a social meeting of the members and their friends, held a few weeks ago, in the Hall of the Lodge, said—He was often asked such questions as the following, viz.:—What is the use of Freemasonry? What good does it do? Does any person ever reap advantage from it? Were I, said Mr. Hunter, fully to descant on the beneficial effects of Masonry, even though I were to go no further than our own society, I would require the whole of the present evening, and even then might fail to exhaust the subject. When the illustrious Laurence Sterne wished to present an impressive picture of the miseries of captivity, he found that he was distracted with the multitude of sad groups that rose up before his fervid imagination. He selected only a single prisoner, and described his wretched condition. In like manner I will only give one or two instances of the good effects of Freemasonry, and hold them up as samples of thousands of others which I could advance. A member of this Lodge, and as I do not see any need for concealment, I will give his name—Bro. Andrew Kerr, who sits beside me—(cheers)—a week or two ago heard that the widow and children of a Brother of this Lodge—a man whose name will long live in connection with one of the proudest structures of this renowned city—were pining in want, and with a modesty characteristic of genuine worth, liked ill to make their wants known. Bro. Kerr procured a form of petition to the Committee of the Fund of Benevolence in connection with the Grand Lodge of Scotland, produced it at one of our meetings here, and I had the satisfaction of appending my name to it. The committee took it into consideration, and at once voted a donation of £5. (Cheers.) But this is not all. Bro. Kerr stated the case of the widow and her children to several Brother Masons of his acquaintance. Their hearts were touched, their purses were opened, and their subscriptions liberal, so that Bro. Kerr has told me, since we came into this hall, that he had this day poured a handsome offering into the lap of the poor widow, which had made her heart and the hearts of her children to rejoice. (Cheers.) I will just give another instance. William M'Crone, a Brother of this Lodge, having fallen into bad health, most likely caused by his trade, that of an operative Mason, a short time ago emigrated to Australia with his family, in the hope that a change of climate and employment might prove beneficial. In this he was disappointed. He lingered on for some time, and died at Sydney, in September last, leaving behind him a widow and several children in utter destitution. You can imagine their condition, placed in a far distant land, surrounded by strangers, and suffering from want. The widow, in the extremity of her distress, recollected that her husband had been a Freemason. She therefore petitioned the Lodge St. Andrew (No. 358), at Sydney, for a little help, and laid before the Brethren a certificate, which is now in my possession, and which is signed by myself, and the principal office-bearers of our Lodge. The members of the Lodge at Sydney were wholly unacquainted with our deceased Brother; his indisposition had prevented him from ever appearing amongst them. They acted, however, as Freemasons ought ever to act; they spurned not away the humble petition, but instituted an inquiry into the circumstances and character of the widow, and having received ample satisfaction in both respects, they set on foot a subscription for her behoof. Mrs. M'Crone expressed a wish to return to her native country, so the Fellow Craftsmen of her deceased husband raised a sum sufficient to pay the passage of herself and her children to England, and accordingly they left Sydney in the *Speedy*, in October last. Previous to her departure, she consented that the Brethren of the Lodge St. Andrew should transmit the sum which they had raised to the Secretary of the Grand Lodge of Scotland, to be paid to her on her arrival. Bro. Lawrie, the Grand Secretary, was, therefore, agreeably surprised, a few days ago, at receiving a packet from Australia, containing the Masonic certificate or diploma to which I have referred, an explanatory letter from the Brethren of the Lodge St. Andrew, and a bill of exchange for £20 19s., the sum contributed by them for behoof of the widow and her children. (Cheers.) These individuals have not yet arrived, but when they do this sum will be handed over to them, and thus they will be placed above want till such time as arrangements can otherwise be made for their support. Such are the good fruits of the principles of the Order to which we belong. They are not solitary cases, but merely specimens of conduct which are every day occurring in all parts of the civilized world, and which contribute not a little to throw a glow of radiance over the most dismal and distressing scenes of human life.

GRAND LODGE OF ALABAMA.

THE Grand Lodge of Alabama held its annual communication for 1860 at Montgomery, commencing on the 3d December. There was quite a numerous representation of Lodges, and a large amount of business was transacted, though chiefly of a local character. The address of the Grand Master was brief, and contained nothing of special interest to the general reader.

The following is from the report of the committee on appeals, &c. :—

Florence Lodge, No. 14, vs. Garrick Campbell.—In this case the defendant was found guilty of using harsh, intemperate, and most unmasonic language of a Brother Mason, impeaching alike his veracity and integrity, and the punishment assessed was simply a reprimand. An appeal was taken because of the inadequate punishment, and in the opinion of your committee, based upon the evidence in the case, the appeal was well taken. Trivial punishments for grave offences are only invitations to repeat them. We regard the punishment assessed by the Lodge as insufficient in this case. The offending Brother should at least have been suspended, and we recommend the Grand Lodge to increase the punishment assessed by the subordinate Lodge, to that extent.

Brother Geo. W. Matthews, through Br. John A. Loder, presented to the Grand Lodge a portrait of Br. Amand P. Pfister, deceased, late G. Secretary. The address of Bro. Loder on the occasion is neat and appropriate. We give the following extract :—

Most Worshipful Grand Master,—A pleasing duty has been entrusted to my charge. It is that of presenting to the M. W. G. Master of Alabama the portrait of our lamented Brother, Amand P. Pfister, so long—so very long—the honored Grand Secretary of this Grand Lodge.

This gift is tendered to the Grand Lodge by our worthy Brother, George W. Matthews, of Montgomery county, and formerly a member of this body. It is a tribute of friendship to the memory of one he loved while living, and honors though dead. It is offered to the Grand Lodge as a small token of the high regard our Brother entertains for it, as well as to evince his appreciation of him who was so long one of its most faithful and efficient officers. I ask the Grand Lodge to accept the gift so kindly offered, and for myself, I will add, it is an act most creditable to the head and heart of our generous Brother.

R. W. Brother Stephen F. Hale, of Eutaw, was elected Grand Master, and R. W. Danl. Sayre, of Montgomery, Grand Secretary.

AN INSTANCE OF FEMALE DEVOTION TO MASONRY.

BROTHER ALEXANDER ROCKWELL, an old and esteemed member of Eastern Star Lodge, No. 227, died in this city on Tuesday, after a lingering and painful illness, which extended over a period exceeding two years, and at the comparatively early age of 48. Brother Rockwell was formerly well known in New York as an excellent equestrian and attache of several circuses; his wife being a most accomplished *artiste*. During his long and painful illness, the devotion of the latter to her husband, exceeded anything we have heard of in modern times, while her wishes to keep him in good standing with his Lodge, showed that, were she a man, she would have been a true Mason. Indeed her devotion to the Order was scarcely less than that of its oldest members. When he was first taken ill, she, instead of making a parade of it at once, and seeking assistance from the Lodge, actually concealed the fact, stating that he had but a slight illness. She came up regularly, and insisted on paying his dues when the time arrived for that purpose. Her remarks to a friend on one of these occasions were characteristic : "I love Masonry," said she, "and if I had a thousand brothers and sons, I should wish them all Masons; and I shall take care, while I am able to earn a dollar, that my husband shall be in good standing in the Order, for I know that he loves it with all his heart. I have never had an unhappy day since he joined it."

Brother Rockwell's long absence from the Lodge was remarked, and one day the Secretary paid him a sudden and unexpected visit. His astonishment may be conceived when he found that the Brother was never likely to recover. The report was accordingly made to the Lodge, and he was regularly visited. Still his devoted wife insisted on paying his dues, but it is needless to add, that not only were they refused, but those she had paid were returned, apparently to her annoyance, although every cent paid was obtained by her own labor. Such independence is rarely witnessed.

The deceased was buried on Thursday, at Greenwood, with Masonic honors—the impressive and beautiful service being well performed by W. Stephen Arbuthnot, Master, assisted by the Chaplain, Bro. Heasty. Among the visiting Brethren we noticed a member of Robert Burns Lodge of London, and a large number of Brethren from other Lodges; together with several ladies and gentlemen friends of the deceased. Brother Rockwell leaves no children.—*N. Y. Despatch, April* 10.

INITIATION OF FREDERICK II.

The following account of the initiation of Frederick William II., King of Prussia, is given by a writer in the London Freemasons' Magazine. The circumstances as here stated are new to us; but not inconsistent with the general characteristics of the illustrious candidate. Preston says that he was initiated on the 15th of August, 1738, in a Lodge at Brunswick, working under the Scots Constitution; and that so highly did he approve of the institution, that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin, and for that purpose obtained a patent from Edinburgh. And according to Dr. Oliver he established several new regulations for the government of the Craft in Prussia, among which were the following—1. That no person should be made a Mason unless his character was unimpeachable, and his manner of living and profession respectable. 2. That every member should pay 25 rix-dollars for the first degree; 50 rix-dollars for the second degree; and 100 rix-dollars on being advanced to a Master Mason. 3. That he should remain at least *three months* in each degree; and 4. That every sum received of the candidate by the Grand Treasurer, should be divided into three parts: one to defray the expenses of the Lodge; another to be applied to the relief of distressed Brethren; and the third to be allotted to the poor in general.

The following is the account of the initiation as given by the writer above referred to:—

"While the Freemasons were thus being persecuted in Naples, their Prussian Brethren were experiencing the benefit of having a Brother in the person of a Prince, who, when he came to the throne, declared himself their protector. Frederick William II. was one of the most illustrious members of the Society of Free and Accepted Masons. He was taught at an early period of life to believe the institution had a great tendency to promote charity, good fellowship, harmony, and brotherly love, and he resolved to become a Freemason as soon as a favorable occasion should offer, but he was obliged to wait a long time before he could accomplish his object. His father had such an unconquerable aversion to Freemasons, that he would not have hesitated in putting any one to death whom he should discover to have been instrumental in initiating the Prince Royal into the mysteries of the Craft; and such was the temper of the King, that he very probably would have been so enraged against his eldest son, for becoming a member of such a fraternity, that he would have disinherited him. However, both the Prince and the Baron de Bielfeldt resolved to run all risks, and it was determined by the latter, who was one of his Royal Highnesses' gentlemen of the bed-chamber, and some other officers of the household, that they would at all hazards make him a Mason. They thought the fair of Brunswick would afford a good opportunity for putting their scheme into execution, as there were always a great concourse of people in that town during the fair, and that a Lodge, therefore, might easily be held there without giving people any reason to suspect the nature of their meeting. The baron and his friends, accordingly, provided themselves with all the apparatus necessary for holding a Lodge, and having put them up in trunks, placed them in a wagon, which they attended in disguise. But an unlucky affair had well nigh led to a discovery which would have periled the life of all parties concerned. The officers of the customs, placed at the gates of Brunswick, examined the wagon as it was passing into the town, and finding a number of large candlesticks and other things used in the Lodges of Freemasons, they could not conceive for what purpose the articles could be intended, and were going to seize them and the drivers, when one of the latter, with some presence of mind, said they were poor harmless jugglers, who were going to exhibit numberless curious tricks at the fair, and that the contents of the trunks in their wagon were merely the ornaments of their little stage, and the implements necessary for displaying their dexterity. The tale had the desired effect; the pretended jugglers were suffered to pass, and the Prince Royal, arriving soon after *incog.*, was admitted in one night, *speciali gratia*, to all the degrees of Masonry. The secret was exceedingly well kept by all parties during the lifetime of the Prince's father, for his royal highness had the chance of a crown to lose, and the other persons had lives to forfeit by the disclosures. They were, therefore, all interested in observing a scrupulous silence on the subject. But when this monarch ascended the throne he frankly avowed himself a Mason, and his determination to give the fraternity all the protection in his power."

FUNERAL OF HON. PHILIP C. TUCKER.

From the Vergennes (Vt.) Gazette.

The funeral of Mr. Tucker was largely attended. An extra train from Montpelier brought many strangers, principally Masons; also, the regular trains from Rutland. There were delegations from twentysix Lodges. They were met at the depot by the Committee of Reception, Messrs. B. B. Allen and Solon Eaton, accompanied by the Vergennes Cornet Band, which escorted them to the Lodge room of the Freemasons, in the Adams building. At 2 o'clock, the procession, numbering some three hundred, marched to the residence of the deceased, where his remains were received, and conveyed to the Congregational Church, which was literally crowded, hundreds being unable to obtain an entrance.

Impressive services were performed by Rev. George C. V. Eastman, Rector of St. Paul's Church, in this city. The address was chaste, eloquent and affecting. He spoke of the commanding talents of Mr. Tucker, his becoming a Mason in early life, his unwavering faith in its darkest days, and his living to see the clouds rolled back, and the bitter prejudice mainly destroyed. A few consoling words were addressed to the mourners, and appropriate remarks made to the Brother Masons present. The services over, the procession was reformed, and the remains of the deceased were taken to the old burying ground, and after the usual Masonic services had taken place, under the auspices of the

Grand Lodge of Vermont, Hon. B. Davenport, of Brandon, acting as Grand Master, the body was consigned to its kindred dust.

It was a cold and dreary day, a cold East wind blowing in the morning, which brought rain at about noon. At the time the procession left the Church, it rained fast. Notwithstanding the pitiless storm, there were a large number of strangers in the city, and if it had been pleasant, we doubt not the number would have been double.

MASONRY IN BUENOS AYRES.

BY FINLAY M. KING.

RECENT difficulties in the jurisdiction of Peru, as well as those with which our Brethren of Buenos Ayres have had to contend, lead me to remark that the fraternity of the United States should be very charitable in the opinions they may form of Masonry in those distant climes. Masonic fidelity has often imperiled the lives of our Brethren in both the countries referred to. It is the subject of rejoicing that a change is taking place. The highest ranks of society, and very many of the government officers in Peru, Brazil, and Buenos Ayres, and in Uruguay, are contributing to the fraternal band, and joining their names and efforts to its progress and prosperity.

It was not long since that I fell in company with an intelligent and enterprising merchant from Buenos Ayres, who had long been a member of our fraternity, and he gave many interesting facts in connection with Masonry in that region. It appears there are thirteen different Lodges in the jurisdiction of Buenos Ayres, having in all about 3,000 members. They are under the supreme control of the Grand Orient of Uruguay, practicing the Scottish Rite.

A few years since, the Roman Catholic Bishop of that country fulminated a bull against all Masons within his bishopric, and he went the length of declaring the marriage contract dissolved, and absolving the wife, vinculo matrimonii, in all cases where the husband refused to renounce Masonry. Some parties, as high in temporal authority as the bishop was in spiritual, appealed from his decree to his Holiness Pius IX., at Rome. After waiting a long time for a reply or decision upon the appeal, and receiving none, an inquiry was instituted as to the cause of the delay, when it was found, to the great satisfaction of the Roman Catholics of the La Platte, who were unwilling to bow to the behests of the bishop, that during a sojourn at Montevideo, in 1816, the venerable prelate at Rome, then a young man, received the degrees and took upon himself the obligations of Masonry! The successor of St. Peter could by no means violate the vows he had thus taken in his early years. The result was that the bull of the Buenos Ayrean bishop fell harmless to the ground, and the Grand Orient of Uruguay is in as successful operation as ever. Masonry has taken a new start in the Argentine Confederacy, and its republican tendencies have not only relaxed the grasp and tyranny of the priesthood, but have exercised a powerful influence in ameliorating the condition and elevating the standard of society. Such is ever the influence of Masonry when allowed to work out its own mission, unfettered by the chains of political and ecclesiastical despotism.

CIRCULAR.

OFFICE OF THE GRAND MASTER OF KNIGHTS TEMPLAR
OF THE UNITED STATES OF AMERICA. }

BENJAMIN BROWN FRENCH,

Grand Master of Knights Templar of the United States of America.

TO ALL TRUE AND PATRIOTIC TEMPLARS:

BROTHERLY LOVE, PEACE, HONOR.

AN awful fratricidal conflict seems to be impending. HE alone who rules the destinies of Nations can prevent it. HE works through human instruments. I implore every Templar Knight on the Continent of America, after humbly seeking strength and aid from on High, to exert all the means at his command to avert the dread calamity, which, to human vision, seems inevitable.

Let each Templar to whom this may come remember how often we have stood at each other's side, and raised our voices in prayer for the prosperity of a common country and a common cause. Let all call to mind how the Knights of Virginia, mingling in fraternal brotherhood with those of Massachusetts, pledged themselves to each other, on Bunker Hill, only a few brief years ago; and when another year had passed away, the same noble bands stood together in the city of Richmond, in the State of Virginia, the birthplace of Washington, and with mutual vows bound their souls in an everlasting covenant! Let them remember these things, and, with hearts on fire with love for each other, and for their countrymen, go forth among those countrymen and implore the arbitrament of peace, instead of that of the sword.

I ask no one to surrender a principle that has become dear to his heart; but I ask every one to labor and to pray that such counsels may take place between the contending parties, who have for so many years acted with a common impulse, as to restore harmony and kind feeling, and avoid the curse of having fraternal blood crying to Heaven from the ground, and bringing down its malediction on our children's children through all future time! Labor and pray that hostilities may be suspended until the mild counsels of peace can be appealed to, and that the appeal may not be in vain.

Casting aside every political feeling, every political aspiration, and asking every Templar to do the same, let us, as one man, unite in one grand effort to prevent the shedding of fraternal blood, and to inaugurate here that blessed result which our Lord and Master initiated—"Peace on earth and good will to men."

Templars! you count, in this land, by tens of thousands. Each one has his influence in the circle about him. Never, no never, was there an opportunity to exert that influence in a more holy cause, or to a more sublime purpose. Forward, then, to the rescue of your country from fratricidal war!

But, if war must come—which dread calamity may God, in his infinite mercy, avert—then I call on every Knight Templar to perform that sacred duty, which so well becomes our Order, of binding up the wounds of the afflicted and comforting those who mourn.

Dated at the City of Washington, on this eighteenth day of April, in the year of our Lord 1861, and the year of our Order 743.

B. B. FRENCH, GRAND MASTER.

A PATRIARCH GONE HOME.

Provincetown, March 20, *A. L.* 5861.

To the W. Master, Wardens and Brethren of King Hiram's Lodge of Free and Accepted Masons :

The committee to whom was referred the Resolution concerning the discease of Past Master Allen Hinkly, of Truro, which occurred Feb. 16, 1861, at the advanced age of 91 years and 4 months, have given the subject due attention, and submit the following Report :—

The interest which, as a Lodge and as Craftsmen, we feel in the death of Brother Hinkly, arises chiefly from the great age to which a kind Providence permitted him to arrive; an interest that is increased by the long connection and high standing of our venerable Brother, in our ancient institution, and his faithful adherence to its sublime principles. We feel it due ourselves, as to his memory, to record our estimation of his character and services, that future craftsmen, as they examine our records, may recognize *our* loving adherence to the same principles which were cherished by our fathers,—the brightest lights of each age, and the men whom nations delighted to honor. Rarely are Lodges permitted to honor the exaltation of a craftsman to the Grand Lodge above, of the great age of our venerable Brother! Probably, at his decease, he was the oldest Mason in our Commonwealth; while very few are now living, who have worked for Master's wages an equal length of time. And it is a matter of special gratification that King Hiram's Lodge is able to point to the life of Bro. Hinkly, as a record without spot or blemish as a Mason. His life was as honorable, as his death was calm and peaceful.

And while thus recording our high esteem and sorrow for the loss of our venerable Brother,—" most of all that we shall see his face no more,"—we deem it an act of justice, as well as a testimonial of our gratitude as men and Masons, to make lively mention of the affectionate attentions, and unremitting kindness and labors of the daughter-in-law of our venerable Brother,—*Mrs. M. A. Hinkly*,—with whom he was permitted to spend the evening of his life, and who dutifully smoothed his pathway, " to that undiscovered country, from whose bourne no traveler returns." We invoke for her " the blessing of Him who was ready to perish," with assurance of our condolence and sympathy in a common sorrow; but gilded with a Hope " full of Immortality."

On consulting our Records, we find that Brother Hinkly was one of the Charter members of King Hiram's Lodge—which was instituted A. L. 5795—PAUL REVERE, Grand Master. He was also elevated to the chair of King Solomon, among the first of those elected to that important station; and received a Grand Lodge Diploma in 1804. Thus, through a long life, Past Master Hinkly ever cherished a particular regard for the principles of Masonry, and was constant in his attendance on our communications until advancing years, and distance, denied him the coveted pleasure.

In conclusion, your committee would offer the following Resolutions, and recommend that they be placed on our Records, and that a copy be transmitted to Mrs. M. A. Hinkly :—

Resolved, That, as members of King Hiram's Lodge, and as fellow-craftsmen, we record our gratitude to the Supreme Architect of the Universe, for the true Masonic life and Christian character of Brother Allen Hinkly, and will fondly cherish his memory, and strive to imitate his virtues.

Resolved, That this report, with accompanying resolutions, signed and attested, be published in the Provincetown Banner, and that a copy be sent to the Grand Secretary, C. W. Moore, and to Mrs. M. A. Hinkly, as a testimonial of our esteem.

GODFREY RIDER, } *Committee.*
A. W. BRUCE, }

TO THE UNITED STATES.

BY MAYNE REID.

The following spirited lines by Lieut. Mayne Reid, the well known author, we find in a late Liverpool paper :—

O land of my longings, beyond the Atlantic,
  What horrible dream has disturbed thy repose ?
What demon has driven thy citizens frantic—
  A grief to their friends and a joy to their foes ?

Is it true they are arming to kill one another ?
  That sire and son are in hostile array ?
That brother is baring his blade against brother—
  Each madly preparing the other to slay ?

Is it true the star-banner, so dear to the sight
  Of all freemen, may fall by a factionist's blow—
That banner I've borne through the mist of the fight,
  Side by side with thy sons, as we charged on the foe ?

I would not, I will not, I cannot believe it !
  Oh ! rally around it, and stand by the staff !
Or the children of men will have reason to grieve it,
  And the tyrants of men will exultingly laugh.

Ay, sure would the priests and the princes of earth
  Greet the fall of thy flag with a joyous " hurrah !"
Even now scarce suppressing demoniac mirth,
  They would hail thy decadence with fiendish " ha ! ha !"

And he who would help them to win their foul game,
  Whether Northern or Southern—no matter which claims him—
Be a brand on his brow, and a blight on his fame,
  And scorn on the lip of the humblest who names him !

Be palsied the arm that draws sword fratricidal !
  May the steel of the traitor be broken in two !
May his maiden betrothed, on the morn of his bridal,
  Prove faithless to him, as he has been to you !

United, no power 'neath heaven can shake thee—
  No purple-robed despot e'er smile on thy shame—
Asunder, like reeds they will bruise thee, and break thee,
  And waste thee as flax in the pitiless flame.

Woe, woe, to the world, if this fatal division
  Should ever arise in the ranks of the free ;
O brothers ! avoid, then, the fearful collision ;
  And millions unborn will sing praises to thee !—*London.*

SIDE DEGREES.

WHATEVER the denomination of these side-degrees, whether *effable* or *ineffable*, they are no part of Masonry. The " Blue Lodge" contains the body and soul of Masonry; and it is not an exaggeration or extravagance to say that in its forms and symbolism, in its ritual and history, in the assimilation and practice of its teachings, there is ample room for even the greatest minds to put forth all their powers. It is to be feared that these various side-degrees, even though by progressive improvement they eventually become systematized, will distract the attention from, and dissipate interest in, the true Lodge.

Historically, it is well known that connection with these degrees was no more necessary to the perfect Mason, than was connection with some orthodox or heterodox sect.

The Blue Lodge is not developed as it should be, because the best workmen are too often drained off to erect other edifices than the true temple. Thus the modern system of Masonry is becoming involved in a mazy and inextricable labyrinth of confused organizations. Wheels are put upon wheels, and within wheels, until the very nomenclature of these excrescences upon the before-time healthy trunk of Masonry has become a terror. To be entitled to the appellation of a bright Mason, one must become a walking dictionary of degrees, and devote all his time and effort at memorizing and repeating.

It is a pertinent question whether the Blue Lodge ought not to re-assert its supremacy, and utterly disclaim all these tinselled and useless innovations.—*Michigan Rep. on Cor.*

MASONIC CONFIDENCE.

IN examination of cases before the committee, as well as from their own personal observation and experience, the committee find evidences of a practice too common among Masons, which ought to be denounced and corrected. We mean the abuse of confidence obtained in consequence of being a Mason. In many cases the Masonic faith is not pledged in words; but your committee hold, that between those who recognize each other as Master Masons, Masonic faith is always implied, and that no Master Mason can divest himself of this character when dealing with a known Brother, but is always bound to do him justice, to avoid doing him a wrong, either by promising what he has not reasonable grounds to believe he can accomplish, or by omitting to do all he possibly can do to comply with what he does promise.

Your committee find too much reason to believe that mercenary motives and other unworthy considerations have prompted men to identify themselves as Masons, and that in consequence of this, the benefits of the Institution to those who are worthy have been greatly diminished. They do not believe that Masonry should be resorted to for purposes of gain or selfish ends, and think it the privilege and special duty of the Grand Lodge to discountenance and prevent, as far as possible, such a prostitution of our beloved Order.—*La. Rep.*

IRREGULAR MASONS.

THE following case came before the Grand Lodge of England at a recent communication :—

" Against the W. M. of the St. John and St. Paul Lodge, No. 898, at Erith, for having admitted as joining members two Spanish gentlemen who had been initiated in an irregular Lodge. The Board, having very carefully investigated the whole matter, and having heard the statement of the gentlemen in question and of the W. M., ordered that the Brethren referred to should be *re-obligated in the different degrees*, and admonished the W. M. to be more careful for the future. At the same time the Board expressed its high sense of the frank, honorable, and Masonic spirit which had been exhibited throughout the whole affair by the Spanish Brethren in question.

" The Board desire to caution the W. Masters of all Lodges to be especially careful in making the necessary inquiries previous to admitting Brethren professing to hail from Foreign Grand Lodges."

MASONIC MENDICANCY.

WE are pleased to learn, from the proceedings of several Grand Lodges, now before us, that while Masonic charity is increasing in its legitimate work, the Brethren generally are beginning to understand, and properly rebuke, a species of Masonic mendicancy, which within the past ten years has been a source of more fruitful annoyance to the Craft than any other. Strict investigation is now made in many States of all travelling applicants for Masonic aid, as to their claims, both on the score of merit and of necessity, and only those are assisted who are to furnish such internal evidence of being worthy as will stand the test of Masonic requirement. To all others, Masonry is not only not bound to contribute, but by so doing, she inflicts positive injury upon herself and upon society. Want of discrimination in the bestowment of Masonic charity has given existence to a large and increasing number of Masonic vagrants, who have made no other use of the institution than to derive from it a subsistence, which otherwise would have been the reward of industry, if obtained at all. Some of the Grand Bodies have taken action upon the subject, and defined the limits of a Brother's duty in considering applications of this nature. We are of opinion that as it is often impossible to determine, from a Brother's appearance or application, the extent of his necessities, the rule to regulate Masonic charity should rest in the sound discretion of one to whom application is made, but that in applying the restrictive rule, the Brother should not forget that it is better to be deceived an hundred fold, than that one needy, meritorious applicant should be denied. Masonic vagrancy, we regret to say, has in other States, as well as in our own, generally been but another name for errant knavery, and the Subordinate Lodges of many other jurisdictions than our own, contain the evidence of broken honor and faithless promises to an extent sufficient to cause the cheek of every honest Brother to mantle with shame, that such wretched specimens of humanity have ever found their way into the Fraternity.—*Brooklyn* (*N. Y.*) *Standard.*

DECISIONS.

That a Lodge cannot, by a simple resolution, legally re-instate as a member a Brother who has previously demitted, but to whom the certificate of demit has not been issued by the Secretary; for, although a Brother had not received his certificate, yet his demit having been granted by the Lodge, its non-issuance does not affect his position as a demitted or unaffiliated Mason. * * * *

That no Lodge can be legally opened, or any business transacted, unless the Worshipful Master or one of the Wardens be present. * * * *

That it is contrary to the voluntary character of our Institution to compel a Brother to accept an office, which he feels unwilling to fill, or unable to perform the duties of; for although it is a well-settled principle in Masonry that no Brother should seek office, or decline one without good and sufficient reasons, yet if the Brother elected to office feels himself incapable of performing its duties, he would be acting properly and Masonically in declining to serve.

That it is highly improper for any Lodge to issue any pamphlet reflecting in any manner upon the Grand Lodge or any sister Lodge; and that no Lodge should publish or bring any Masonic matters before the public, by circular or otherwise, without submitting the same to the Grand Lodge, and obtaining its sanction. * * * * * * *

That no one can be admitted to a participation of our mysteries, even after undergoing the ordeal of the ballot, so long as a Brother of the Lodge objects to him as unworthy. If, however, the candidate has received his first degree, and has been elected to receive his second, he cannot be stopped except by having charges preferred against him.

That every Mason possesses the right to object to the introduction of a candidate into a Lodge, but he should make known the reason of such objection, when it would be the duty of a Lodge to consider and weigh the objection carefully, and if deemed valid, exclude the candidate from the portals of Freemasonry until fully satisfied of his worthiness.—*G. M. of Louisiana.*

MASONIC BURIAL OF SUICIDES.

With due deference to the opinions of the Grand Master of Alabama, your committee are compelled to dissent from his action. It should have been clear and decided. A suicide *should not* have the last sad honors of Masonry performed over his grave; nor should the "broad mantle of charity" be so strained as to rend it in twain; it cannot, by any extension, be made to cover the guilt of him, who in despite the teachings of Freemasonry, will first, by continual dissipation, unseat reason from its throne, and then with suicidal hands, destroy that life which God for wise purposes had given him. "Thou shalt not kill," was one of those commandments delivered to Moses amid thunder and lightning. It is one of the rules in the "Book of the Law," given to us as Masons, and which we must not violate with impunity, and when violated, no false delicacy should prevent us, from vindicating before the world, the purity and morality of our Order. We emphatically deny that a suicide should have Masonic burial.

MASONRY IN CHINA.

We are indebted to the politeness of a professional Brother for a copy of the "North China Herald," printed at Shanghai, December 29, 1860, in which we find the following interesting notice of the annual meeting of one of the Lodges at that place:—

On Tuesday, being St. John's day, the Brethren of the "Northern Lodge of China," No. 832, held their usual meeting for the purpose of installing the Worshipful Master elect for the ensuing year and of partaking of the annual Banquet; this being the only occasion in the year on which the K and F degree is worked in this thriving Lodge.

The Lodge being at the moment without a "permanent home"—though we hear this is likely to be remedied so soon as a contractor for the proposed new Lodge-room can be found,—through the kindness of the members of the "Germania," was held in their excellently adapted Concert Room, whilst the Banquet was subsequently enjoyed in a house most conveniently situated, and kindly lent for the occasion by a gentleman whom all regretted they could not hail as a Brother.

The Lodge met punctually at 5 P. M. and was attended by members and their invited guests to the number of nearly fifty. The ceremony of Installation of Brother Campbell, the Master elect, was most eloquently and ably performed by the retiring Master, Br. Thorne, to whose zealous services for the past two years the Lodge owes so much of its prosperity. After the Installation, the W. Master appointed the following as his officers for the ensuing year:—

Bros. Dunlop, S. W.; Tilby, J. W.; Hanna, S. D.; Hyslop, J. D.; Goddard, Sec.; Schabert, Inner Guard.

Beyond the proposal for Initiation at the next regular meeting of a gallant officer of the Navy, now stationed at this Port, no other business offered, and punctually at the appointed hour the Brethren sat down to a most abundant and tasteful Banquet, and we must bear witness that, contrary to the *usual* custom at such gatherings, the soup and meats were *hot* and the wines were *cold*. All appeared ready and willing to enjoy the good things so bountifully placed before them, the only exception being the newly installed Master, who, much to the regret of all, was compelled by illness—which we trust may prove only of short duration—to vacate his chair. It was, however, most ably filled by the immediate Past Master. He was supported on his right by R. W. Brother Rawson, Past P. G. M. of the Province, and on his left by the Past Masters of the Lodge. It was to be regretted that several of the latter were prevented attending the Banquet, though they had not failed to render their assistance at the Installation.

The usual loyal and Masonic toasts followed the withdrawal of "all cowans," and the hilarity of the meeting was much promoted by the beautiful glee and solo singing, which, we do not hesitate to say, would have put to shame many of the professional attempts on such occasions. The Tyler's toast was introduced by an appropriate Song by the Junior Warden, and this concluded a meeting, which, we conceive, must have been highly gratifying to both hosts and guests. We need hardly add that the committee, who had so kindly attended to the needful preparations, and whose taste was so conspicuously displayed in the adornment of the Banquet Hall, were not forgotten in the toasts of the evening.

We can only hope that before the next annual meeting the "Northern Lodge of China" may boast of its own permanent home, and we venture to vouch for all who were present on this successful evening that—they were happy to meet, sorry to part, and will be most happy to meet again.

SACRAMENTO, CALIFORNIA.

No single fact within our knowledge more forcibly and clearly illustrates the rapid increase of the Order in California, than that there are at the present time, in the city of Sacramento,—which, but a very few years ago, was in the wilderness of an unknown country,—five Lodges, one Chapter, one Council of R. and S. Masters, and one Encampment of Knights Templars—all in a thriving and prosperous condition. We give below a list of the officers of each body for the current year:—

Tehama Lodge, No. 3.—A. T. Nelson, W. M.; O. C. Wheeler, S. W.; T. A. Talbert, J. W.; J. H. Barton, Treas.; J. H. Culver, Sec.; S. A. Levy, S. D.; Wm. Taber, J. D.; E. T. Taylor and D. W. Clarke, Stewards.

Sacramento Lodge, No. 40.—Frank Foster, W. M.; A. Aitken, S. W.; S. M. Mouser, J. W.; H. Cook, Treas.; C. D. Hossack, Sec.; P. L. Lawson, S. D.; S. Kellogg, J. D.; T. Ross and W. F. Marquand, Stewards; Rev. W. H. Hill, Chap.; Peter Zacharias, Tyler.

Washington Lodge, No. 20.—Humphrey Griffith, W. M.; Jerome Madden, S. W.; Justin Gates, J. W.; J. D. Lord, Treas.; G. I. N. Monell, Sec.; Nelson Foster, S. D.; John Hunt, J. D.; P. Zacharias, Tyler.

Union Lodge, No. 58.—J. Morrill, W. M.; Thos. English, S. W.; C. C. Jenks, J. W.; L. Korn, Treas.; Henry B. Congdon, Sec.; John Jacobs, S. D.; George T. Bromley, J. D.; John Morgan and J. M. Shay, Stewards; Ben. Welch, M.; P. Zacharias, Tyler.

Concord Lodge, No. 117.—S. D. Smith, W. M; J. H. McKune, S. W.; S. Harner, J. W.; H. Kentr, T.; G. Virgin, S.

Sacramento R. A. Chapter, No. 3.—W. T. Knox, H. P.; J. L. English, K.; A. T. Nelson, S.; T. P. Littlefield, C. of H.; O. C. Wheeler, P. S.; J. A. Crocker, R. A. C.; J. H. Barton, Treas.; G. I. N. Monell, Sec.; S. M. Mouser, M. of 3d V.; J. Morrill, M. of 2d V.; T. Ross, M. of 1st V.; P. Zacharias, Guard, W.; H. Hill, Chaplain.

Sacramento Council, No. 1.—J. L. English, T. I. G. M.; J. A. Tutt, D. G. M.; W. F. Knox, P. C. W.; H. Griffith, C. of G.; J. Morrill, Steward; J. H. Culver, T.; P. Zacharias, S.

Sacramento Commandery, No. 2 *of Knights Templars.*—Sir James Lawrence English, E. Commander; James H. Culver, Generalissimo; Joshua H. Barton, Capt. Gen.; Rev. Osgood C. Wheeler, Prelate; Henry H. Hartley, Treas.; Geo. I. N. Monell, Rec.; John A. Crocker, S. W.; Humphrey Griffith, J. W.; Jesse Morrill, Standard Bearer; Thomas Ross, Sword Bearer; Thomas P. Littlefield, Warder; S. M. Mouser, H. C. Fisher and Thomas English, Guards; N .A. H. Ball, Organist; Albert A. Bennett, Sentinel.

INSTALLATION BY PROXY.

An installation by proxy is one of the anomalies that in some way or other has found its way into the Masonic Institution. We conceive it to be a bad perversion of the purpose on account of which the ceremony was provided. That purpose is to impress the officer with a proper idea of the character of the position to which he has been appointed, and to receive from him his pledges upon every essential point of duty. The effort is lost upon a proxy, who is not expected to have any personal interest in the proceedings. Suppose we extend the view of this anomaly a little, by asking if it would answer for a Lodge to initiate, pass, and raise a candidate by proxy? What sort of a Master Mason would such process make? The thing is so supremely ridiculous that the smile of contempt is excited by the mere propounding of the inquiry. How much better is it, then, we would ask, to admit a proxy in the installation of an officer of a Lodge? And let the proxy system once become universal in Masonry, and it will not be long before the admission to the degrees will be done in the same way. This is a very good way to open a leak through which the entire Masonic character will speedily run out of the Institution. But there is a question that starts up in this connection that deserves some consideration. Can a Masonic officer—Master of Lodge or Warden, for instance—be installed by proxy? Is the Master or Warden installed at all by such process? We think not. We look upon the thing as a farce—a farce in relation to a ceremony which is too essential, too important, and too serious to be trifled with. Masonic character does not admit of such innovation; and wherever it is used, it ought to be at once abandoned.

MASONIC RITES.

A Masonic rite may be defined to be a peculiar modification of Masonry, so far as relates to the method, order and rules observed in the organization and government of Masonic system. In every rite the three degrees of Apprentice, Fellow Craft and Master Mason, and their essential organization, are preserved; but there are varieties in the ceremonies, and in the number of names of the additional, or so-called "higher degrees." The peculiarity which arises from the variety in ceremonial, in the organization and distribution of the higher degrees, constitutes the essential characteristics of a rite.

The York Rite is the mother of all the other rites. It derives its name from the city of York, in the north of England, where, according to its traditions, in the year 926, Prince Edwin held the first Grand Lodge, or, rather, general assembly of Masons of England, and established the English Constitutions, by which the York Rite continues to this day to be governed. According to Clavel, the York Rite is the most extensively diffused of the rites, embracing four-fifths of the Masons of the habitable globe. It is the predominating rite in England, Scotland, Ireland, their dependencies and the United States of America, and is practiced, in a modified form, by several of the European Grand Lodges—as, for example, by the Grand Lodge of Hamburg, which recognizes but the three blue degrees of Schroder's Ritual, which is based upon the old English Ritual.

The first and principal cause which gave birth to the "Higher Degrees," was undoubtedly political in its character. In the year 1689, James II., King of England, was forced to fly from his country to the continent, whither his queen and son had preceded him. He was accompanied in his flight by many friends and adherents, some of whom were members of the fraternity, and who made use of Masonry for the purpose of more closely uniting together their followers and of attaching them to the fortunes of the Stuarts. In the course of time, many of the fugitives who had accompanied the exiled monarch, found themselves in necessitous circumstances, and therefore invented new degrees, with high-sounding titles, which proved so attractive to the French Masons, that from the profits of their initiations they reaped an abundant harvest. The French, ever anxious for novelties, their self-conceit flattered by fancying themselves Knights Templar, Knights of St. John, etc., blindly fell into the net, and eagerly sought to be initiated in these pretended "Higher Degrees." Another idea soon began to gain ground, viz.: that in the Masonic mysteries were concealed the most hidden secrets of alchymy, and so general was this delusion, that we find the names of some of the noblest of the land, some of the most learned men of the age, some of the truest friends of humanity, enrolled among these seekers for the universal elixir which was to cure all the diseases which flesh is heir to, and render man immortal, and for the philosopher's stone, by the aid of which they should succeed in transmuting the baser metals into gold.—*Eclectic.*

GRAND LODGE OF PENNSYLVANIA.

THE New York Sunday Courier furnishes the following interesting statistics of the financial condition of the Grand Lodge of Pennsylvania, from official documents:—

"The estimated income of the Grand Lodge of Pennsylvania for the next year is set down at $30,000. The estimated expenditures for salaries, and expenses of the Grand Master in visiting Lodges in the jurisdiction, $3,150, leaving the balance for interest on debt, &c., of Masonic Hall, and for its reduction. In 1855, when the Hall was dedicated, the amount due on it for loans was $151,000. In five years 63,250 have been reduced, leaving $87,750 due, which it is expected will be liquidated in five years more. All this has been done without diminishing the charities. The Grand Lodge Charity Fund, which is well invested, amounts to $32,350, the interest of which has been distributed by the G. Almoners. It is expected this fund will ere long reach $50,000. In addition to the above there is the fund created by the Girard Bequest, which now amounts to about $39,000, the interest of which is distributed among "poor and respectable Brethren." This is very creditable to Pennsylvania Masonry, and leaves New York, with its much larger jurisdiction, no where. Our receipts are about $20,000, and after paying salaries and pay of Representatives, leaves not a dollar. Indeed this year we hardly think both ends will meet. The number of Lodges in Pennsylvania is 174. The membership 13,106, and the number of initiates last year 1,532."

THE GOLDEN RAISING IN NEW JERSEY.

WE have often heard of golden weddings, and golden surprises, or love feasts to ministers of the Gospel in commemoration of the long time-ago marriage of the former, or entry into the priesthood of the latter; but we do not remember until within the past few days of hearing of a *golden raising*, among Masons. And yet such a thing has absolutely taken place, almost at our own doors. On the 4th of March last a large number of Brethren assembled at the Lodge-room in Trenton, N. J., to celebrate the fiftieth anniversary of the initiation of R. W. Bro. William Kerwood, P. S. G. W. of the Grand Lodge of the State, and Representative of the Grand Lodge of New York. Bro. Thomas J. Corson presided, and on the venerable Brother, in whose honor the meeting was held, being introduced, delivered an eloquent address, which we learn will be published, as it deservedly should, and which was responded to by Bro. Kerwood briefly, but feelingly. A poem written for the occasion was read by Bro. Wm. B. Clapp, after which remarks were made by other Brothers, and the interesting ceremonies closed.—*N. Y. Courier.*

INHERENT RIGHTS.

As a system, Masonry cannot be subjected to the fluctuations and changes which agitate other bodies. In order to prevent this, the Grand Lodge and the Grand Master have inherent rights and prerogatives which can neither be altered or annulled. The Master and the Lodge have also their position and duties just as well and as clearly established. The idea of the surrender of rights by Lodges, and their embodiment in Grand Lodges, is unknown in Masonry. The surrender of just so much of its prerogatives by a Lodge, and the retention of just another quantity, is altogether inadmissible. A Lodge has no right, nor ever had, to say what portion of its power it would surrender, and what portion it would retain. Its place and powers are matters of record, and so with the Grand Lodge. A Grand Lodge is an organization effected by Master Masons, not by Lodges. They may represent Lodges in the convention in which they assemble, but they are a convention of Master Masons, and not an assemblage of Lodges. All the Free and Accepted Masons of England were assembled at York, in the year 926, for the purpose of forming the Grand Lodge, which they did by electing Prince Edwin their Grand Master. The Masons so assembled brought with them their old records of the Craft, some of which were written in Greek, others in Latin, others in French, and various other languages, and from these they formed the Constitution of the English Lodges. From the papers they presented, it was ordered that the rights, prerogatives, and duties of the several departments of Masonry should be recorded. Accordingly, we have the character, duties, position, etc., of the Master Mason, of the Lodge, of the Master of the Lodge; of the Grand Lodge, of the Grand Master of the Grand Lodge. The character, position, and duties of the Master Mason are considered as having been conveyed to him by powers that conferred the character upon him, and that they are inalienable, except in consequence of misdemeanor. The Lodge has its powers which no other power has the right to invade. Such right is not vested in the Grand Lodge, or Grand Master, because it ought to be unknown in Masonry that any Mason or Lodge was interfered with unlawfully and without giving offence. But if a fault be committed, both the Mason and the Lodge may be arraigned for examination. The Grand Lodge is vested with superior powers, for the reason that it has control—absolute control—of its subordinates. In case of appeal, the Grand Lodge can reverse or sustain at pleasure the acts of its subordinate, and it can summon the subordinate to examination upon any just complaint properly presented. The Grand Master is vested with peculiar prerogatives. He has inherent powers which reside in his office, and which he can exercise at pleasure.—*Md. C. of Cor.*

THE DANGERS OF YOUNG AMERICA IN MASONRY.

THERE is no doubt in our mind that this is a fast age. Our everyday experience proves it. Young America, in her unparalleled strides of fleetness, is supposed to have left behind every competitor. We are compelled, from what we see around us, to deplore the fact that this wonderful advance that sets aside the teachings of the past, that scoffs at the warnings of age, that in its self-constituted wisdom bestows upon the ancient landmarks the designation of Old Fogyism, has too often found its way into our Lodges. How often do we see the Brother who has grown grey in the service of our beloved institution, set aside for the advancement of incipient manhood, and his place bestowed upon the unblusing effrontery of assumption? How often do we hear of young men managing to get a Lodge of young men under their control, so that they shall be untrammelled by the antiquated fogyism of their seniors? Our Society is venerable for its antiquity, and for this alone commends itself to the curious in ancient lore. It needs the unimpassioned counsels of age to preserve the purity of its practices, and to operate as a check upon the fiery passions of early life. Our principles enjoin a strict observance of moral laws—how wide therefore from the principles of Masonry are all contentions, wranglings and managings for office? It is true that among the Brethren positions of honor or responsibility are not to be refused when freely offered and voluntarily bestowed. When thus bestowed, they are the highest honors that can by mortals be conferred on mortals; but when unfairly obtained, instead of conferring honor, they disgrace, in proportion to the honor they would have conferred if worthily bestowed. In speaking of the Young America desire for Lodge or Grand Lodge honors, we do not wish to restrain a laudable ambition; but we desire to crush the spirit that seeks to trample upon the past, and pulls down the present, with utter regardlessness of the future. We have seen too much of this spirit among us; our Brethren in other jurisdictions complain of it; and we feel it our duty to give the warning voice, for it assuredly behooves all good Masons to see to it, and make provision against the evil day, lest when the night comes it shall overwhelm us. There is no time like the present, and the sooner the better.—*N. Y. Courier.*

IMPROVEMENT.

OUR steady aim for years has been to arrest the disposition, apparent in Masonic documents, to *improve* the Institution. The landmarks are the lines that distinguish Masonry from other institutions. Those landmarks show that there is no other organization that at all resembles the Masonic fraternity. It is set off as a brotherhood by itself; and it is peculiar in itself. It knows affiliation with no other body, and it is like no other body. Modern attempts at improvement are all innovations, and as far as they are successful, they are destructive of the peculiar character of the Institution. Much of the damage of this modern innovation is done in the Lodges by the invention of lectures, and the introduction of new features or formulas for the purpose of rendering them more *beautiful*, and more conformable to modern notions of the Craft. Masonry admits of no such advancement. Like Christianity, it is purest nearest its fountain-head, and is not improved by anything it gathers in its passage through time. The wisest and best of the expounders of Christian ethics declare that if pure doctrine and usages are required, it is necessary to go back to the origin of the system. The Great Author of the scheme, and his apostles, are the best exponents of the religious law, and the moral tenets which they introduced and taught. So also for the simplicity, and beauty, and strength, and manliness of the Masonic Institution, we must cling to the landmarks. Sectarianism is as intolerable in Masonry as it is in religion. And as with religion, so with Masonry: whenever men attempt improvement, they introduce sectarianism. Such has been the case from the very beginning, and it is likely that it will continue so to the end.

POWER OF GRAND LODGES.

FREEMASONRY is universal. It is co-extensive with population. The rights and privileges are the same, wherever conferred. The Craft owes one primary duty everywhere, and that is, to maintain the Order in its integrity, and disown and condemn all clandestine institutions. A free and accepted Mason can enjoy the rights and privileges he possesses, in any clime, country, or commonwealth. Grand Lodges of Masons are creations of the Craft, for their government, and tribunals to preserve and protect these rights and privileges from innovations or violations. They are sovereign and supreme in their very nature, because they hold and exercise all the powers known to Masonry, conferred on them for the objects of their institution. If it were not so, they would be powerless in purpose. They cannot permit or admit any co ordinate authority to interfere with their action. This would destroy their essential character. It may be assumed as an axiomatic Masonic principle, that a Grand Lodge which claims a territorial or geographical boundary, must maintain throughout this boundary a co-extensive Masonic, supreme, sovereign jurisdiction. A violation of this principle would necessarily create confusion, produce perplexity, destroy order, introduce discord, and finally end in contest.—*G. L. of Penn.*

MASONIC CHIT CHAT.

"*The Ancient Chart.*"—The pedlers are circulating about the country a print under the above title, purporting to be a copy of one brought from Jerusalem, illustrating the degrees of Masonry, from the first to the thirty-second. Whatever may be its value as a *picture*, it is wholly *worthless* as a Masonic document. We say this that our younger Brethren may not be deceived in purchasing it. If they are pleased with it as a *picture*, very well; but if they buy it, believing that it will be of any use to them in their Masonic studies, or that it is illustrative of Masonry in any of its stages, they will be disappointed.

☞The Grand Lodge of Louisiana held its annual communication at New Orleans on the 14th February, when the following officers were elected and installed for the current year:—J. Q. A. Fellows, G. M.; A. G. Carter, D. G. M.; John C. Gordy, S. G. W.; Henry Regenburg, J. G. W.; S. M. Todd, Treas.; Saml. G. Risk, G. Sec'y.

A Venerable Mason.—Mr. David Rice, now residing at Comac, L. I., has been a worthy Master Mason over 57 years, and a Knight Templar over 50 years.

Mr. Rice was raised to the Master's Degree in Donamore Lodge, Ireland, in 1803. He is now in the 82d year of his age, and with the exception of rheumatism, which unfits him for active labor, he enjoys good health. Although he has not been able for some years past to attend the meetings of the fraternity, he still takes a deep interest in all matters relating to the Craft.—*Brooklyn Standard.*

☞The Grand Chapter of England has granted a warrant for a Chapter to be attached to Dalhousie Lodge, No. 835, Ottawa, Canada, that Lodge still adhering to the Grand Lodge of England.

☞"*Young Folks' Monitor*" is the title of an exceedingly interesting little monthly paper just started at Mt. Vernon, Me., by Br. R. M. Mansur, at 33 cents a year. It is worth three times that sum to the little folks.

☞Major George Middleton died at Syracuse, N. Y., January 19, at the age of 91. He was claimed to be the senior member of the Masonic fraternity in the United States. It is said that the Major was present at Fort Griswold massacre in Connecticut, when Col. Ledyard and most of his garrison were massacred in cold blood, after their surrender to the British under the command of the traitor Arnold.

☞The election of Prince Friedrich Wilhelm of Prussia as Master of the Order, (*Ordensmeister*), has given great satisfaction. In his address, he admonished his assembled Brethren "to exalt the truth and make the Order respected, not by word alone, but by act and deed in every relation of life."

☞Bristol is the only city in England that is, in itself, a Masonic Province. This is not the only privilege it possesses, for, in the reign of Queen Elizabeth, the freedom of the city was granted to any man who would marry a Bristol woman, most of whom languished in single blessedness, owing to their ugliness.

Rosicrucians and Mystics.—The Rosicrucians were alchemists, and the Mystics were religious enthusiasts; but though the latter wrote much that will pass for genuine Freemasonry, yet, it is very doubtful if any of them were ever initiated as Free and Accepted Masons. They were, in general, good men, pious, learned, and had accumulated such a fund of knowledge, both symbolical and esoteric, that many have believed they were members of the Craft.

☞*Godey's Lady's Book* for May is a credit to the light literature of the country, and should be on the parlor centre table of every family where there are young ladies to be improved, and older ones to be edified, by its contents. The illustrations are rich and beautiful as usual. It is a charming monthly. Mrs. Sarah J. Hale and L. A. Godey are the editors. Philadelphia, $3 a year.

THE FREEMASONS' MONTHLY MAGAZINE.

VOL. XX. JUNE 1, 1861. No. 8.

THE KNIGHTS TEMPLARS OF VIRGINIA.

It is with feelings of inexpressible sorrow and disappointment, that we refer, as a matter of painful duty, to a Circular received within the last few days from the Recorder of the "Grand Commandery of Knights Templar of Virginia." In our last number we printed the Circular issued by the "Grand Master of the Knights Templar of the United States of America," and it is in reply to that document that the "Grand Master of Knights Templar of Virginia" has issued the circular referred to. Whatever may have been thought as to the *prudence* of Grand Master French's sending out such an appeal as that contained in his letter of the 18th of April, there can surely be but one opinion as to the tone of its contents, and the spirit by which it was pervaded, from the first word to the last. That spirit was, in the best and truest sense, brotherly, beautiful, and Masonic. The letter dwelt with a patriot's heartfelt anxiety upon the lamentable aspect of our beloved country, about to be darkened and desolated by the storm of Civil War, and with a Templar's lofty sense of responsibility upon the duties incumbent upon all brethren of whatever degree, but especially of the highest degree, at a crisis which threatens to array on the bloody battle-field, friend against friend, brother against brother! It recalled the memory of a day, not far distant, when the Knights of Virginia, mingling in fraternal friendship with those of Massachusetts, exchanged with them the pledges and the right-hand of *union;* and of another day, a little later, when, Northern hosts becoming Southern guests, the birthplace of Washington witnessed a repetition of the same delightful scene, a renewal of the same solemn vows of brotherly affection. It asked no Templar to surrender any political principle dear to his heart, but it besought all to labor and pray for "peace," instead of internecine war. "Peace on earth and good will to men" was its theme throughout—the end for which all Templars in the Union were invited, entreated, vehemently urged to use all their efforts. And if these efforts should all prove vain, then they were solemnly reminded of the sacred duty incumbent upon them, as upon every Mason, of binding up the wounds of the afflicted and of comforting those that mourn. As we have hinted, the *prudence* of issuing this circular at this particular time, may be doubted by some, but how any Templar, or any human being, can see in its language any cause of offence, anything to justify, or to provoke an uncourteous, much less a defiant and unfeeling reply, we cannot possibly conceive. It may therefore be imagined with what amazement, mingled with more indignant feelings, we read the document, of which the following is a copy :—

JUSTICE.

Office of the Grand Master of Knights Templar of Virginia,
Lynchburg, Va., April 27th, 1861.

Hon. B. B. French, *Grand Master*
Grand Encampment Knights Templar of the United States.

M. E. Sir Knight—Your Circular of the 18th inst., relative to the "awful fratricidal conflict which seems to be impending" between the citizens of the North and the South, has been received; and as the people of the South are merely acting on the defensive in this conflict, those of the North regardless of that "Brotherly Love, Peace and Honor" alluded to in your Circular, having trampled upon their constitutional rights, and being now about to invade their soil, their homes and their fire-sides, and to desecrate their altars, I am at a loss to understand why you should send such a Circular to the Knights Templar of Virginia.

Residing, as you do, at Washington, you cannot be ignorant of the fact, that Virginia has exhausted every honorable means to avert this conflict. "Casting aside every political feeling, every political aspiration," she has plead to prevent the "shedding of fraternal blood;" she has plead for "Peace on earth and good will to men," and she has plead that her constitutional rights and those of her sister States of the South, should not be trampled upon; but her pleadings have been disregarded; and conscious of the justice of her cause, she now appeals to the "God of Battles," confident that Heaven will smile approvingly upon her efforts in resisting unto the death this Cain-like and marauding attack of the Vandals of the North; and I thank God, that the valiant Knights Templar of Virginia unanimously participate in this feeling of resistance, and are prepared to welcome their invaders "with blood-stained hands to hospitable graves," designated by no "sprig of evergreen."

For the reasons stated, I now, as the Grand Master of the Grand Encampment of Knights Templar of the State of Virginia, give you notice, that that body is no longer under the jurisdiction of the Grand Encampment of the United States, and will no longer regard or obey any orders or edicts emanating from it, or its Officers. E. H. GILL, *Grand Master.*

The Grand Recorder, in his endorsement of this letter, styles it "Knightly, bold, and defiant." Bold and defiant it certainly is, though to our mind the boldness and defiance are alike uncalled for and out of place : but "Knightly" it can in no sense be termed. It has ever been the proud aim of the Knights Templars of the Masonic Brotherhood to cultivate and cherish the virtues which most adorned the Knighthood of the days of Chivalry, and amongst those virtues, we need hardly say, gentleness and courtesy held a distinguished rank. "The young Knight swore to accomplish the duties of his profession,—he devoted himself to speak the truth—to maintain the right—to protect the distressed—to practice *Courtesy*, a virtue less familiar to the ancients—and to vindicate in every perilous adventure the honor of his character."* A more solemn and binding obligation inculcates upon the Masonic Knight Templar the practice of a loftier and more substantial *courtesy* than that to which the Knight of Chivalry was pledged; and if the violation of his vow, in that respect, entailed upon the latter disgrace and degradation, surely the Knight Templar who "defiantly" tramples under foot his principles and pledges, cannot expect to escape censure. This letter of the Grand Master of Virginia is addressed, it must be remembered, not to some *outside* political leader of a party opposed to the South, but by Templar to Templar —Brother to Brother—*within* the great world-wide Temple of a Fraternity, whose bonds no venom of party malice nor violence of political animosity, should ever be allowed to loosen or to break. In reply to a letter knightly and gentle, brotherly and affectionate, appealing in behalf of peace and reconciliation to the most benevolent feelings of the man, the most solemn sense of duty of the Templar, the Grand Master of Virginia, while renouncing allegiance to the Grand Encampment of the States, and speaking in behalf of the Templars of Virginia, has no kinder nor more courteous welcome to offer to his Northern Brethren, than that "*with blood-stained hands to hospitable graves, designated by no sprig of evergreen!*"

Alas! alas! for the madness of man's heart, when once evil passions have obtained a sway over it! It is in no unbrotherly spirit of retaliation we express the fear that our Southern Brethren are destined 'ere long to experience the truth of the Roman proverb—"Quem Deus vult perdere, prius dementat!" and "the song of sorrow" once sung by the Irish Bard over the fortunes of his oppressed country, is likely to be only too applicable to at least one portion of our Order :

"When hearts fall off, that ought to twine,
And man profanes what God hath given,
And some are heard to curse the shrine,
Where others kneel to Heaven!"

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*Gibbon.

For the politician and the partisan, led on by the carking contentions of his daily life of restless and ambitious struggling, we can find some excuse, when, in the bitterness of baffled plotting, he gives expression to words and sentiments opposed alike to good feeling, good taste and good sense. Moreover, we would fain cherish the hope that many such utterances, now given forth by voice and pen in the excitement of prejudice and passion, will be retracted and repented of, when Reason resumes her sway. But we cannot too deeply lament, or too strongly and sternly deprecate and condemn, the utter violation of Knightly Courtesy, Masonic Brotherhood, and Christian Charity, of which the Grand Master of Virginia has been guilty in penning and publishing this most ill-advised and unmasonic letter. We have no desire to use harsh language, but we should be false to the dearest and holiest principles of our Order, did we not stigmatize that letter as an utter disregard and defiance of the most essential, most fundamental principles of Masonry! Deep indeed will be their responsibility, deeper still their disgrace, if the Knights Templars of Virginia endorse its sentiments and act upon its promptings!

But we hope better things of them. Their passions may be excited just now, and their judgments clouded by what they believe to be public injuries, but when we reflect on the good and generous feeling formerly exhibited by so many of their Body, we cannot but hope and believe, that, whatever may be the course of our Country's struggles, they will eventually return to a sense of what is due to the claims of the great Common Brotherhood, whose solemn vows are upon them. God grant it may be so! God grant that no long time may elapse before we see these storm-clouds of error and passion swept away, and the horizon of Masonic and National Union once more bright, serene, and clear! Then may the thrilling scenes of two years ago be renewed—then may we pledge once more the cup of fraternal friendship to the toast—"*The Old Dominion and the Old Bay State—may the glorious memory of the Union of our Fathers be ever enshrined in the hearts of their sons!*"

So mote it be! But if it unhappily be otherwise, what duty remains for us, the Templars and Brethren of the North? Shall we, indignant at this unprovoked and unmasonic threat, hurl back a similar defiance? If our Brethren of the South do resolve, in accordance with the spirit of this letter, to disregard all Masonic obligations, and give no welcome to their Northern Brethren, whom the duties of war may bring within their borders, or perchance place within their power, but that of "hospitable graves with bloody hands," shall we vindictively adopt the same inhuman course? Forbid it, every principle of our glorious Brotherhood, every high and holy feeling of the Masonic Heart!

Most earnestly would we press upon all our Brethren in the army the solemn duty of the directly opposite course. If others are false to their principles and vows, all the more reason you should be faithful and true to yours! If they are harsh and rude, be you gentle and courteous—if they are cruel, be you merciful—if they yield to the fierce promptings of blind passion, do you cherish fondly and firmly the mild and beneficent teachings of our Ritual and Order! By so doing, you will gain brighter laurels than ever decked the victor's brow—you will reflect honor upon Manhood and upon Masonry—and you will be taking the surest way of reclaiming our misguided Brethren from the error of their ways. Let each man do his duty to his God and to his country, and let each Mason do his duty, under every provocation and trial, to his Brother. To each Mason-Soldier of the North we would emphatically say, and we trust our words will not be quite unheeded—quit ye on the field of battle or wherever duty calls, as men, but, in the hour of triumph, remember mercy! If a Southern Brother falls into your hands, remember he is then your foe no longer, but your Brother, whom it is your bounden duty to cherish and assist: to tend if he be wounded, to relieve if he be in want, to comfort in all his affliction. Act thus, and you will redeem the credit of our Order from the reproach cast upon it by the letter of the Grand Master of Virginia, and you will win the gratitude of every true Mason, and the greater reward of a good Conscience!

MILITARY LODGES.

A Dispensation was granted on the 7th ultimo, for a Lodge in the Third Regiment Massachusetts Volunteers, stationed at Fort Monroe, Virginia. The officers named in the Dispensation are W. Brother Timothy Ingraham, Master; Brother A. S. Cushman, S. W.; Brother Wm. A. Sewell, J. W.; all of New Bedford. Brother Ingraham holds the rank of Captain in the service, and is a Past Master of great experience.

We learn that a Lodge has also been attached to the Rhode Island regiment. The following particulars are from the Providence Press:—

"The First Rhode Island Regiment embraces a large number of the Masonic Fraternity, including representatives from nearly every Lodge in the State. We are glad to learn that the patriotism of these worthy Brothers will not necessarily debar them from the solace and enjoyment of Masonic communion. A dispensation goes forward to-day from the M. W. Grand Lodge of Rhode Island, constituting the absent Brethren into a Lodge during the war, under the name of the American Union Lodge, with John P. Walker as Master, N. Van Slyck as Senior Warden, and C. R. Dennis as Junior Warden. We trust that none but pleasant memories will cluster around the records of the 'American Union.'"

PERSONAL SKETCHES.

In our last we gave, in a report recently laid before Columbian Lodge, by a committee of that body, interesting sketches of the Masonic history of two of our most active Brethren; and we are now enabled, through the courtesy of the chairman of the committee, to lay before our readers, and to place on record for future reference, those of three others, as follows:—

BROTHERS HAMMATT, LEWIS AND BAKER.

The Committee of Columbian Lodge appointed at the regular communication in April last to consider propositions to admit to Honorary Membership in said Lodge, Brothers John B. Hammatt, Winslow Lewis and William W. Baker, would respectfully

REPORT,

That they regard the business with which they are charged as necessary only in order that our transactions should be in harmony with the requirements of our By-Laws, rather than because the Lodge needed information as to the character and services of the candidates. No three Brethren are better known or more highly esteemed than they; and if the committee refer at all to their deeds, it will be for the purpose that the mention of them shall be recorded for the information of those who shall come after us.

In John B. Hammatt we behold the Nestor of the initiates of our Lodge and fraternity of Boston, and, probably, of Massachusetts. Through his long Masonic life of nearly sixtyone years, he has proved himself "a good man and true." The many stations in the Masonic institution which he has filled, here and elsewhere, are monuments to his industry and devotion to duty. The influence of his example and long tried fidelity will long be felt beneficially by the fraternity of Massachusetts. He was initiated on the 7th of August, 1800, and on the 21st of the same month was passed and raised. He did not take membership here, but joined our sister St. John's Lodge in November of the following year. In that Lodge, as member and officer, he has ever applied himself to advance its good name and prosperity.

It will not be expected of the committee, they presume, to designate all of Bro. Hammatt's numerous Masonic connections. His biography in this respect would occupy a volume. In the Chapter, the Encampment and other branches of Masonry, in his native State and during fifteen years in the State of Virginia, we find him active and prominent. In the latter State, too, he was as interested in Ancient York Masonry as when at home, and rose to leading positions in the Lodge and Grand Lodge.

In the Grand Lodge of Massachusetts he has occupied the following stations, namely, Junior G. Steward in 1804; Senior G. Steward in 1805; Junior G. Deacon in 1808; Senior G. Deacon in 1809, '10, '11, '12 and '13; Junior G. Warden in 1814; Senior G. Warden in 1815; and Deputy Grand Master in 1844. He served on the Committee of Finance of that body in 1811, '12, '13, '14, '15, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48 and '49; on the Committee on Charity in 1841, '42 and '43; and was a Trustee of the Charity Fund, by election, in 1855. His election to the office of Junior G. Warden in 1814, constituted him a permanent member of the Grand Lodge, in which capacity, for forty-seven years, his efforts—excepting during his non-residence in this Commonwealth—have been unremitting for the welfare of the jurisdiction.

Brother Winslow Lewis was initiated in this Lodge, and soon after, as in the case of Bro. Hammatt, he was admitted to membership in St. John's Lodge. Here we have a Masonic life of the greatest activity and usefulness, extending over more than thirty years, to attract our attention. To treat it deservedly demands limits far exceeding the space of this report. The pages of the "Historical Account of Columbian Lodge" sketch in some degree the manifold Masonic services of this distinguished Brother; but since they were compiled, a half dozen years more of active duty and honorary service are to be added to his fame. His initiation occurred on the 3d of November, 1830. We pass over the recital of his official relations with the Chapter, Encampment and various other organizations, in all of which he has manifested the characteristics of a leading and animating spirit, imbued deeply with those virtues which our institution inculcates, and proceed to point out his connections with the Grand Lodge.

In that body he was G. Steward in 1834 and 1835; G. S. Bearer in 1836; Corresponding G. Secretary in 1841, '42, '43 and '44; G. Marshal in 1845; Dep. G. Master in 1846 and 1847; and Grand Master in 1855, 1856 and 1860. He was on the Committee on Finance in 1839, and has served on the Committee on the Library from the date of its establishment in 1853 to the present time. He is the founder of the Library, which, through his unwearied pains and pecuniary liberality, mainly, has become an object of interest and importance to the fraternity. As Trustee of the Charity Fund and Trustee of the Masonic Temple he rendered arduous and valuable services. In one word, it is but just to say, his efforts in Grand Lodge have been untiring to promote its good name and honor.

Brother Baker, we need not say, is "the worthy son of a worthy sire"; the son of one whose memory will be ever green in the recollections of the older members of this Lodge. The son was initiated in Columbian Lodge on the 6th of January, 1845. On his becoming a member, he, having at once qualified himself in the routine of Lodge-duty, advanced rapidly in the confidence and favor of his Brethren. He was elected Master in 1850, and again in 1851, and during his administration the Lodge was strengthened by large accessions to its membership.

In 1856, he, with other members of this Lodge, founded Revere Lodge of this city; now one of the most flourishing Lodges in the Commonwealth. It has had one hundred and twentyfive initiates, and its members number one hundred and twentyfour. Bro. Baker was its first Master and presided two years. To his exertions and position, it will not be invidious, we think, to ascribe a good deal of the influence which has given to this Lodge the high rank it occupies.

In Grand Lodge, Bro. Baker filled the office of J. G. Deacon in 1858 and 1859, and that of G. Marshal in 1860. This latter station he now fills. He, too, has held high and responsible positions in those societies which recognize what are popularly termed the "upper degrees."

The committee abstain from referring to the standing of the candidates as citizens, or to any of the relations they sustain outside of the Masonic institution. Good Masons as we know them to be, we are thereby assured that they are also faithful and exemplary in the performance of their duties to society. Were, however, any assurance on this point wanting, in the cases under consideration, the committee would have the gratification to present for your approbation private and public character of high esteem in this community. They do, therefore, warmly second and recommend for adoption by this Lodge, the propositions referred to them as before stated.

All of which is respectfully submitted by two members of the committee, the third, Brother Preston A. Ames, being absent on duty in the service of his country.

John T. Heard.
Boston, May 2, 1861. Robt. L. Robbins.

INSTALLATION OF GEN. WARREN.

We have had laid upon our table, as a matter of interest as well as of curiosity, a copy of "The Providence Gazette; and Country Journal. Containing the freshest advices, foreign and domestic, from Saturday, Dec. 30, 1769, to Saturday, January 6, 1770. Printed by Joseph Carter, near the Court House." It is a folio of four pages, about 8 by 14 inches, and contains a variety of matter of curious interest. Under the date, "*Boston, January* 1," we find the following:

> "By virtue of a commission lately received from the Right Honorable, and Most Worshipful, the Earl of *Dalhousie*, Grand Master of ancient free and accepted Masons in Scotland, on Wednesday was solemnized, at a Grand Lodge of ancient free and accepted Masons in this town, held at Mason's Hall, the *instalment* of the most worshipful *Joseph Warren, Esq*, Provincial Grand Master of ancient free and accepted Masons in North America; on the occasion there was an elegant oration. After the *instalment* there was a good entertainment."

MOSES MICHAEL HAYS

Was Grand Master of the Grand Lodge of Massachusetts in 1788, '89, '90 and '91. He was a Jew, and the only Brother of that religious faith who ever held any prominent office in the Grand Lodge of this State; and it is said he had no conscientious scruples in *dietetics*,—indeed, Grand Masters are not oftener troubled in that way than common people—or our observation is at fault! Bro. Hays, however, was a zealous Mason and highly respected by the Brethren of his day. He was buried in the Jews' burial-ground at Newport, R. I., where his son with filial love, some years after his decease, erected a handsome monument in commemoration of his virtues, and placed upon it the following inscription:—

> "Here repose the ashes of Moses Michael Hays, Esq., who died in Boston, in the State of Massachusetts, on the 11th day of *Sivan*, A. M. 5565: 9th day of May, 1805 of the Christian era, aged 66.
>
> "In commemoration of his virtues, his son with filial reverence erected this monument."

SUPREME COUNCIL PROCEEDINGS.

The Supreme Grand Council M. P. Sov. Grand Inspectors General 33d "Ancient and Accepted Rite" for the Northern Jurisdiction United States, commenced its Annual Session at the Grand East, Freemasons' Hall, in Boston, on Wednesday, the 15th May, and after transacting a great amount of business, closed on Monday, the 20th, at 12 M.

There were present the following named Inspectors General 33d, viz.:—

Major Killian H. Van Rensselaer, of Ohio, Puiss. Lieut. G. Com., presiding.
Ill. Charles W. Moore, of Mass., G. Sec. Gen. H. E.
" C. R. Starkweather, of Illinois, G. Minister of State.
" John Christie, of New Hampshire, G. Master of Ceremonies.
" Wm. B. Hubbard, of Ohio, G. Standard Bearer.
" Albert Case, of Mass., Asst. G. Sec. Gen.

The Council was opened at 10 o'clock, A. M. Puiss. Lieut. G. Commander Van Rensselaer in the Chair.

Letters were received and read from Ill. Brs. Turner, Young and others, apologizing for their absence, on account of the war.

The several committees were appointed.

Applications were received for a Consistory at Portland, Me., and for a Charter for the Consistory under Dispensation at Lowell.

The applications were reported on favorably in the Consistory, and were granted.

The Grand Secretary, by request, reported the names of the active members of this Council as follows, viz., E. A. Raymond, C. W. Moore, S. W. Robinson, A. B. Young, Albert Case, Wm. B. Hubbard, Charles Gilman, C. R. Starkweather.

Deputies with powers of Active Members—K. H. Van Rensselaer, John Christie, J. J. J. Gourgas.

Honorary Members with full powers—Archibald Bull, Francis Turner; C. T. Carson, Deputy for Ohio, without vote.

The Council listened to the reading of minutes of the proceedings of the Sov. Grand Consistory at its present session, and approved and confirmed the same.

Several important alterations and amendments to the Constitution, By-Laws, &c., were adopted. One relative to an increase of active members of Council 33d, and their apportionment in the different States, in conformity with the rule of the Southern and foreign Councils.

Ordered, That the Dispensation granted by Puiss. Lieut. Grand Commander for a Chapter of Rose Croix for Cleveland, Ohio, remain in full force until the next annual meeting of this Council.

Dispensations were, on due application, granted for a Chapter of Rose Croix and a Grand Consistory at Detroit, Michigan.

The following named Brs., Sov. Princes of the Royal Secret, were elected, invested with the 33d degree, and elevated to the rank of Sov. Grand Inspectors General, viz:—

Winslow Lewis, M. D, Wm. Parkman, Mass.; A. E. Stocker, M. D., Penn.;

G. W. Deering, H. A. Johnson, M. D., Illinois; Gen. A. B. Thompson, Maine; N. H. Gould, Rhode Island; W. S. Gardner, Lowell.

The necessary and usual legal steps having been taken, the office of M. P. Grand Commander was declared vacant, and the Council, on motion, proceeded to an election of Sov. Grand Commander, when the Ill. Brother Hon. Wm. B. Hubbard, of Columbus, Ohio, was unanimously elected.

[Br. Hubbard left for home after the session of Saturday, and was not present to signify his acceptance.]

It was therefore ordered, that Ill. Br. Van Rensselaer, Puiss. Deputy Grand Commander, be authorized to perform the duties of the chief officer, until notice shall be received from the Sov. Grand Commander elect of his acceptance and readiness to assume the duties of the station.

The Ill. Grand Treasurer having neglected to appear at this session, and to perform the duties appertaining to his office, it was, on motion,

Resolved, That the office of Treasurer General H. E. is hereby declared vacant, and Ill. Br. Wm. Parkman, Esq., of Boston, was unanimously elected Grand Treasurer General.

Bro. C. W. Moore, Grand Secretary General H. E., tendered his resignation as Sec. Gen , giving as his reasons therefor the great amount of his business and the state of his health, which forbid that he should longer undertake the duties.

His resignation was accepted, and Ill. Winslow Lewis, M. D., Past G. Master of the Grand Lodge of Massachusetts, was elected G. Sec. Gen. by a unanimous vote.

Ill. Br. Moore was unanimously elected Standard Bearer.

The following Inspectors General were nominated and confirmed *Deputies*, viz:—Ill. Gen. A. B. Thompson, Maine; Wm. S. Gardner, Mass.; N. H. Gould, R. Island; A. E. Stocker, M. D., Pennsylvania.

Previous to the election of G. Sec. Gen., it was, on motion of Br. Johnson, of Illinois,

Voted unanimously, That the members of this Supreme Council have listened with profound regret to the remarks of Ill. Br. Moore resigning his office of G. Sec. Gen. H. E., and that the thanks of this Council be tendered him for his long, faithful and very valuable services to this Supreme Council.

The Supreme Grand Council of Mexico was recognized with sentiments of lively satisfaction, and Ill. Br. C. R. Starkweather was received and accredited as the Representative of that Supreme Council, residing near this Grand East.

An interchange of representatives has also been established with the following Foreign Supreme Councils, viz:—Venezuela, Cuba, Peru, and New Grenada.

An Ill. Brother was appointed Representative of this body in the Supreme Council of Mexico, and the Grand Commander requested to furnish him with the proper credentials, as such, under seal of this Grand Council.

Several amendments to the Constitution were presented and adopted.

The following, presented by Ill. Brother Wm. B. Hubbard, was read and unanimously adopted:—

The Constitutions of the Order of 1762 and 1786 are the only Constitutions in force; and these, as published, with a most faithful and accurate translation thereof into English by Bro. Albert Pike, 33d, M. P. Sov. Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, are hereby promulgated and officially certified to the various bodies under this jurisdiction as the *Ancient Constitutions* and the *Organic Law* of the Rite.

Voted unanimously, That the thanks of this Supreme Council be tendered Ill. Br. K. H. Van Rensselaer, for his valuable services as Deputy G. Commander the past year.

SOVEREIGN GRAND CONSISTORY.

The Sov. Grand Consistory 32d, appendant to the Supreme Council, convened in annual session on the 15th May, 1861, at 12, M.

The Asst. Grand Secretary General notified the Sov. Princes that the hour of meeting had arrived, and requested the senior officer of the Consistory present to take the chair.

On motion, it was

Voted, That Gen. A. B. Thompson, Grand Chancellor, as Representative of Dunlap Lodge of Perfection, be requested to preside.

The Ill. Grand Chancellor accordingly took the chair and opened the Grand Consistory.

The Committee on Returns reported thirty subordinate bodies represented and that they were entitled to cast ninety votes.

Present, the following Inspectors General 33d:—Ill. K. H. Van Rensselaer, C. W. Moore, C. R. Starkweather and Rev. Albert Case.

Ill. Wm. B. Hubbard arrived, and took a seat in the Consistory the following day.

Sov. Princes present—Gen. A. B. Thompson, E. P. Burnham, Maine; Chas. A. Davis, M. D., Joel Spalding, M. D., Wm. Parkman, F. C. Raymond, Wm. S. Gardner, Peter Lawson, A. A. Dame, Rev. T. R. Lambert, J. T. Spalding, Winslow Lewis, M. D., Major Gen. William Sutton, N. B. Shurtleff, M. D. Mass.; N. H. Gould, R. I.; Francis B. Amy, Conn.; A. E. Stocker, M. D., Philadelphia, Penn.; Peter Thacher, Heman Ely, Ohio; H. A. Johnson, M. D., Geo. W. Deering, Chicago, Ill.

The session lasted till the 17th, and was very harmonious in transacting its business.

Br. Van Rensselaer, the Puiss. Lieut. Grand Commander, delivered his annual address. The Committees on Returns, Finance, &c., made their reports.

On motion of Winslow Lewis, M. D., proxy for the Philadelphia Grand Bodies, it was

Resolved, That the constituency of the various Bodies of the Ancient and Accepted Rite here in Grand Consistory assembled, under the Supreme Council of the Northern Jurisdiction of the United States, fully endorse and approve the proceedings of said Council in its session of August last, as reported in their published proceedings.

The Consistory closed to meet on the third Wednesday in May, 1862, at 12 o'clock, M.

Returns from the following bodies were received :—

Portland, Me.—Dunlap Council Princes Jerusalem; Dunlap Chapter Rose Croix; Dunlap Grand Lodge Perfection.

Portsmouth, N. H.—Portsmouth Council P. Jerusalem; Portsmouth Grand Lodge Perfection.

Lowell, Mass.—Sov. Consistory; Council Princes Jerusalem; Chapter Rose Croix; Grand Lodge Perfection.

Newport, R. I.—Rhode Island Sovereign Consistory; Rhode Island Council Princes Jerusalem; Rhode Island Chapter Rose Croix; Van Rensselaer Grand Lodge of Perfection.

Philadelphia, Penn.—Philadelphia Consistory; De Joinville Council Princes Jerusalem; Kilwinning Chapter Rose Croix; Raymond Grand Lodge of Perfection.

Pittsburgh, Penn.—Pittsburgh Sovereign Consistory; Pennsylvania Council Princes Jerusalem; Pennsylvania Chapter Rose Croix; Gourgas Grand Lodge of Perfection.

Cleveland, Ohio.—Buhurim Council Princes Jerusalem; Azial Chapter Rose Croix; Eliadale Grand Lodge Pefection.

Cambridge, Ohio.—Cambridge Council Princes Jerusalem; Cambridge Grand Lodge of Perfection.

Chicago, Ill.—Occidental Sov. Consistory; Illinois Grand Council Princes Jerusalem; Gourgas Chapter Rose Croix; Van Rensselaer Grand Lodge Perfection.

The following officers were elected :—

Gen. A. B. Thompson, of Brunswick, Me., Prest. Sov. G. Commander.
Winslow Lewis, M. D., of Boston, 1st Lieut. G. Com.
Francis Blackburne, M. D., Philadelphia, 2d Lieut. G. Com.
Peter Thacher, Cleveland, Ohio, Minister of State.
N. H. Gould, Newport, R. I., G. Chancellor.
W. S. Gardner, Lowell, G. Expert Introducer.
Heman Ely, Cleveland, Ohio, G. Capt. of Guards.
E. P. Burnham, of Saco, Me., G. Hospitaller.

A FUND IN AID OF OUR SOLDIER MASONS.

We are much gratified, says the New York Saturday Courier, to learn that the Brethren of Montauk Lodge, No. 286, of Brooklyn, several of whose members have promptly responded to their country's call, and are now at the seat of war, are making arrangements to provide a fund of such magnitude as will enable them effectually and without delay to render tangible aid to such of their gallant spirits as may be wounded or invalided during their absence. This evinces the right spirit of Fraternity, cannot be too highly commended, and is worthy of being followed by every Lodge similarly situated in the jurisdiction. As soon as the whole plan is developed we hope to be enabled to place it before our Masonic readers.

MASONRY AND ITS MISSION.

From a very eloquent address which was delivered in December last, before the G. R. Arch Chapter of Pennsylvania, by M. E. Benjamin Parke, G. H. P., we make the following instructive extracts. They develop, to use the language of the eloquent Brother, "Masonry working out her mission":—

That *much* of this mission of Masonry is accomplished—*worked out* in the world—is known and acknowledged by those who are not Masons. It is far better known to those within the Lodge, who are permitted to indulge their warm feelings of benevolence, and share in the "luxury of doing good," whether by an appropriation from the funds of the Lodge, or, when that has been exhausted, by a direct draft from the fountain of charity—a purse filled with coin warm from the hearts and hands of those who "do their alms in secret," knowing that "God, who seeth in secret, Himself shall reward them openly." But as mankind are all creatures of sense and observation, and more effectually operated upon by whatever strikes their senses, than by many lessons and homilies; as example also exerts a powerful influence for good, kindling a praiseworthy emulation to imitate and excel in noble and generous deeds, and as we have Bible authority for "provoking unto love and good works," I will here, at the hazard of revealing Masonic secrets, briefly refer to a few cases exemplifying Masonry *working out her mission.*

A few years since a few Masonic Brethren went to a neighboring town for the purpose of opening and constituting a new Lodge. In passing along the street to the hotel where they were to stop, their attention was called to the proclamation of an auctioneer, that *at one o'clock of that day* would be sold, at the house late of ——, deceased, the *whole of the household furniture*, for the *payment of rent.* A curiosity, well understood by such as have been Masters of Lodges, accustomed to listen to tales of distress and want, prompted inquiry. The information obtained was that —— had lately died, leaving a decrepid widow and two daughters whose labor at dress-making had for several years barely supported their parents, and that the sickness and burial of their father had so exhausted their means as to render it impossible to pay their rent. They were now about to be left portionless and homeless, with the almshouse in view, as the probable home of their mother for the approaching winter. A visit was paid to the ladies, and the information obtained, that among the papers of the deceased was a certificate of membership in a Masonic Lodge in Ireland. This, although not necessary to excite the compassion of the inquirer, made it his business and duty to act, and furnished the key to obtain immediate relief.

The Brethren were called together, a purse made up, and a Brother commissioned to attend the sale and purchase the goods for the daughters. The public, learning that the bidding was for the daughters, forbore to raise the price, so that the purse was not exhausted; and the evening, which had been looked to as one of cheerlessness, misery and want, without a bed whereon to rest, found them in possession of all their goods, with a few dollars as a capital upon which to commence a small business, and with the consciousness that in the land of their adoption they had found friends and protectors, drawn to them by the magnet of that certificate of brotherhood.

Again. Look at yonder old man as he walks along the street—a crutch on one side and a staff the other. See his bent body, his limping gait, his scarred countenance, his trembling, tottering frame! If your benevolence is excited, stop him, ask him his name and history, and listen to his tale. In his prime of life he enlisted in his country's service. He fought her battles, he carried her standard, and more than once raised it, with the stars and stripes floating, upon the battlements of a conquered enemy. His blood has often freely flowed. His shattered limbs badly surgeoned, and wounds, irritated by exposure, which neither time nor skill can now heal, with the effects of disease induced by climate, privation and hardship, have disabled him from exertion, left him dependent, and rendered life a burden.

Who has maintained and relieved him? His country, in whose service he periled all and spent all? She gave him a pittance of land and a niggardly pension, of the most of the value of which he was robbed by the sleek speculator and the extortionate money-lender. Who, *then*, succoured him? His commander, who carried off the glories of battles won by the exertion and blood of the private soldiery, and was borne by the suffrages of a grateful people to the highest post of civil honor in the world? No! Who, then, *has*, for the past five years, ministered to the soldier's necessities, and by communion and kindness, as well as by funds, are cheering his loneliness and smoothing his pathway down to the tomb which he has nearly reached? Ask him! and if you are a Brother, or if your tone and manner satisfies him that your inquiries are prompted by feeling and not curiosity; that you have the germ of Masonry in your heart, only wanting the form of initiation to make you a Brother, he will answer: THE MASONS! a band of Brothers who not only meet in tyled Lodge, but who do their deeds of charity in secret, requiring no other recommendation than that the applicant is a *worthy Brother;* no other stimulant for action than his sorrow and need.

Another case. Before the construction of the Pennsylvania railroad, when the mode of conveyance from Harrisburg West was by canal-boat and the Portage Railroad, across the Alleghany Mountains, a boat left Pittsburg for the East, crowded with passengers, mostly well-dressed, and of the class called genteel. Among them were merchants from the South and West, going to the Eastern cities to purchase goods; Eastern men returning home, well pleased with investments in Western lands and mortgages, and one party on their wedding tour, *via* New York, Saratoga, Niagara, and the lakes, home.

In one corner of the boat, on a side bench, lay a man apparently about twenty-five years of age, nearly at death's door with consumption. Weak and wan, he could with difficulty sit up during meals, while it was necessary to use the bench whereon he lay as a seat at table. His deep, hollow cough and continued expectoration, added to his almost dying look, were painful to listen to and have continually in view. At Johnstown he was placed in the cars, and crossed the Portage road to Hollidaysburg, where another boat was waiting, bound for Harrisburg. On reaching Hollidaysburg, the passengers rushed out of the cars hurried to the boat, and inquired for the captain, addressing him somewhat as follows :—

"We have come on from the West, and desire to take passage on your boat, but it must be on this condition: that you do not take in the same boat a sick man now in the cars, whose presence has been so disagreeable to us since we left Pittsburg that we had rather not go on to-day than to travel with him. We await your decision."

The captain, who was a resident of Harrisburg, and from the heart outwards every inch a Mason, replied :—

"Gentlemen, I have heard your statement and request; I desire to hear the other side. Who speaks for the sick man?"

No one answering, the captain stepped across the wharf into the cars, and related to the sick man—who was unable to walk out—the request of the passengers, asking what he had to say. The poor invalid raised his head, tears flowing from his eyes, and, *with a sign well understood by the captain*, replied,

"That he well knew that his presence must be unpleasant to his fellow passengers, as he felt that he was near his end; that he was anxious to reach an Eastern city, where he had a mother and sister, there to die. He feared that unless he went on immediately, he would not reach them alive."

The captain replied, in the hearing of the passengers, who were listening, "You shall go, if I have no other passenger!" and taking the poor Brother into his arms, bore him into the boat and carefully laid him upon a couch. Then going out on deck, he ordered his men to unloose the boat and shove off, coolly requesting all who desired to take passage, to point out their baggage and step on board. The passengers stood on the wharf, evidently surprized and ashamed. At length the wedding party walked on board, and the rest followed. The boat started, and the captain, going into the cabin, immediately ordered some toast and tea for the sick Brother. The passengers after consultation, made an apology to the captain and also to the sick man, to whom afterward they were more attentive. They left the boat, we trust, better than they entered it, though probably ignorant of the mystic tie which linked the hearts of the captain and the sick man together.

My remarks thus far, outside perhaps, of the special business of this address, have been, you perceive, of Masonry; not distinguishing Symbolic from Capitular, Blue from Red, Master Mason from Royal Arch. The fact is, I recognize no distinction as to its *character* and *mission*. I wish there were less as to organization and form.

MASONRY AND THE UNION.

WHO can doubt the beneficial operation of the Masonic Institution in its civil aspect? Holding itself aloof from the turmoils of politics—in this respect allowing its members the "largest liberty"—making no interference in sectarian disputes, it pursues the even tenor of its way. To the patriot, as well as to the philanthropist, it presents a grand problem that will only be solved when the history of men shall be closed. And when the fabric of this Union shall be destroyed, when the stars and stripes shall no longer be regarded as the symbol of our greatness as a united people, when discord and contentions shall usurp the place of peace and happiness, even then there will still remain one retreat from the terrors of factions—one altar around which all may still gather as Brethren, and, for a time, forget animosities engendered by the fiend of sectionalism. Destroy the Masonic Institution, and we verily believe the heaviest blow will then be struck in annihilating the liberties of a free people.—*Tenn. R. on Cor.*

NUNC DIMITTIS.

Now dismiss me, while I linger,
For one fond, one dear word more.
Have I done my labor fairly ?
Is there aught against my score ?
Is there one in all our circle,
Wronged by deed, or word, or blow ?
Silence speaks my full acquittance,
Nunc dimittis; let me go.

Let me go—I crave my wages ;
Long I've waited, long I've toiled ;
Never once through work days idle,
Never once my Apron soiled—
In the chamber—where the Master
Waits with smiling to bestow
Corn and wine, and oil abundant,
Nunc dimittis; let me go.

Let me go, but *you* must tarry,
Till the Sixth days close has come ;
Heat and burden patient bear ye,
While your'e absent from your home ;
But a title, and the summons
Wait alike for each of you ;
Mine is sounding—spirits wait me—
Nunc dimittis; let me go.

Oh, the Sabbath day in Heaven !
Oh, the joys reserved for them,
Faithful builders of the Temple,
Type of blest Jerusalem !
Oh ! the rapture of our meeting
With the friends 'twas bliss to know !
Strive no longer to detain me—
Nunc dimittis; let me go.

* * * * *

Hush'd that voice its fond imploring :
Faded is that eager eye ;
Gone the souls, of labor wearied,
To rejoice eternally.
But the memory of his service
Oft shall lighten up our wo,
Till the hour *we too* petition—
Nunc dimittis; let me go !

OUR LEADER FOR MAY.

An intelligent Southern Brother, who has been a subscriber to this Magazine for the last fifteen years, has taken offence at our leading article for May, and ordered his name to be erased from our subscription books. He knows us too well to think for a moment that the loss of one or one hundred subscribers can have any influence in determining our editorial duties. He will do us the justice to believe, that we are not in the habit of trimming our sails to that wind. While we have earnestly endeavored on all occasions to avoid giving unnecessary offence, we have not hesitated to declare our opinions frankly and freely. We shall continue to do so. Our correspondent has no right to take exception to the article to which he refers. There was nothing in it that should give offence to any reasonable and candid mind. There were no such harsh and discourteous expressions in it as those in which he himself indulges. It was in better taste. It was in no sense partisan or sectional. Its every word and sentiment was for humanity and the country—*the whole country*—nothing less. It was within the prescribed limits of Masonry, and therefore not Masonically objectionable. While more could not perhaps have been said with propriety, less could not have been written without failing in our duty as a Masonic journalist. The article did not recognize, nor do we, as editor, know any difference between our Brethren of the South and the North. They are all, as Masons, equally dear to us. Their sectional strifes we can have nothing to do with in the pages of this Magazine, except to weep over them, and to pray that, if they may not be stayed, they may be tempered with mercy and brotherly kindness. But it is the privilege, no less than the duty, of every American citizen and Mason, to speak for the government and laws of his country, whenever or wherever occasion may call for it. This we shall do. More than this we did not do in the article of which our correspondent complains. We spoke neither for the South nor the North, as separate communities ; but for *both*, as the constituents of a common and heretofore united and happy country and people. If, as our correspondent believes, the Constitution of the country is misinterpreted and violated by the powers at Washington, or that the rights of the South have been invaded by the North, the remedy lies within the Union, not beyond it, nor in its destruction. The idea he entertains that the North intends to *subjugate* the South, is a figment—the fancy of a morbid imagination,—as is the other idea he advances, that to uphold the Union is to "*counsel war on our Brethren !*" We counsel peace, not war ; and commend our Brother to a more charitable disposition.

THE FRIENDS OF BURNS.

"A' ye whom social pleasure charms,
Whose hearts the tide o' kindness warms,
Wha, hold your being on the terms,
Each aid the others',
Come to my bowl, come to my arms,
My friends, my BROTHERS."—*Burns.*

We promised some sketches of the companions of Burns, during the winter he spent in Edinburgh,—friends, rather, for many of the Masonic acquaintances he made during that winter remained his fast friends during the residue of his brief and chequered life. They are worthy of record here, not alone for their disinterested friendship to the poet, but for their own excellencies and on account of their prominence in the Craft. How often does it happen that a very trivial matter changes entirely the current of a man's life, and affects him for weal or wo even down to the grave. A private letter written by a friend of Burns, commendatory of the first Edition of his Poems, arrested his steps just as he was about to sail for the West Indies, and changed his destination to Edinburgh—to popularity—to enduring fame! Had he gone to the Islands, he might have survived the ordeal; but it is more likely that, with his temperament, and the weight of sadness resting upon his heart at the time, he would have found an obscure and early grave; a trifle changed the current of his life; he went to the Capital, threw himself into society, called into activity all his powers, and won an immortality as enduring as the mountains of his native land!

ALEXANDER FERGUSON

was the Worshipful Master of Canongate Kilwinning, and placed the wreath on the brow of Burns, as Poet Laureate of the Lodge. He remained a warm friend to the poet ever after the occasion alluded to. Burns repeatedly acknowledged his friendship, in prose and verse, with all the gratitude of his fervent and impulsive nature. It is Ferguson, doubtless, whom he represents as addressing him in the following stanza:

"No longer mourn thy fate is hard,
Thus poorly low!
I come to give thee such reward
As we bestow."

"Alexander Ferguson, Esq., of Craigdarroch, was Assessor of the Burgh of Canongate," and Master of Canongate Kilwinning Lodge from June, 1784, to June, 1787, and appears to have been a man in easy circumstances, a fine lawyer, and something of a wit. Burns refers to him in "*The Whistle*," as

"Craigdarroch, so famous for wit, worth, and law."

It was he who figured a contestant for the Whistle in the contest for that celebrated relic, and won it. Burns gives the history of the bauble as follows:

"In the train of Anne of Denmark, when she came to Scotland with our James VI., there came over also a Danish gentleman of gigantic stature and great prowess, and a matchless champion of Bacchus. He had a little ebony whistle, which at the commencement of the orgies he laid on the table, and whoever was the last able to blow it, everybody else being disabled by the potency of the bottle, was to carry off the whistle as a trophy of victory. The Dane challenged the Scots to the alternative of trying his prowess, or else acknowledging their inferiority. After many overthrows on the part of the Scots, the Dane was encountered by Sir Robert Laurie, of Maxwelton, who, after three days and three nights' hard contest, left the Scandinavian under the table,

'And blew on the whistle his requiem shrill.'

Sir Walter, son to Sir Robert, before mentioned, afterwards lost the whistle to Walter Riddel, of Glenriddel."

During Burns' residence at Ellisland the Whistle, being in possession of Capt. Riddel, descendant of Walter, and a neighbor of Burns, he determined to submit it to another friendly contest between himself and two other descendants of him who won it as a trophy from the Dane, namely, Alexander Ferguson and Sir Robert Laurie, M. P. The meeting took place at Friars' Carse, and Burns was present by invitation to witness the trial and result. The prize was won by Mr. Ferguson, and Burns left his record of it in "*The Whistle*." Such things entered into the fashion of the times, but would hardly be commended at the present day.

Mr. Ferguson possessed superior attainments, and much kindness and amiability of disposition. He was thrown from his horse and died, three months before the Poet.

LORD ELCHO.

"For though he was of high degree,
The fient a pride, nae pride had he,
Mair than an honest plowman."—*Burns.*

During this memorable winter, the Hon. Francis Charteris was Grand Master of Masons in Scotland; and it was he who presided in the Grand Lodge on the evening of the 13th of December, when Burns was presented, and who gave the toast—"Caledonia, and Caledonia's bard—Bro. Burns," which was echoed by the entire meeting with "multiplied honors and repeated acclamations."

The Hon. Francis Charteris was the only son of Francis the Fifth, Earl of Wemyss, and was born on the 31st of January, 1749. In 1780 he was chosen Member of Parliament, and on his father's succession to the Earldom of Wemyss, in May, 1787, Mr. Charteris succeeded as Lord Elcho. He was an active and influential member of the House of Commons, and succeeded in carrying through it some important measures. In later years he devoted his attention to agricultural pursuits, which he studied minutely, and in which he became proficient.

History does not tell us when or where he was initiated into Freemasonry, but he was a very active and zealous member. He was prominent as the Master of the St. John's Lodge, Haddington; and on the 3d of March, 1779, he became a member of the Canongate Kilwinning, "where he carried a motion to the effect that all members of the Haddington Lodge should, while *in* the Canongate Kilwinning, be full members thereof, and *vice versa*." This was a very singular motion, and it is more singular still that it was adopted; but government in

Masonry was not then reduced to such order as at present, and usages and practices were then tolerated which would not be at the present time.

Lord Elcho was elected Grand Master on the 30th of November, 1786, "and visited most of the Lodges in Edinburgh in the course of the winter, beginning with the Canongate Kilwinning on the 7th December." He was re-elected Grand Master on the 30th of November, 1787. "He bore the highest character for amiable manners, benevolence, generosity, and marked kindness to the lower classes; and he endeared himself to all who were honored with his acquaintance, the whole tenor of his life being a series of kindness, friendship, and philanthropy:"—an honorable testimony to a worthy man and zealous Mason.

LORD TORPHICHEN

was initiated in the Canongate Kilwinning Lodge on the evening of the 7th of December, 1786, being the night of Burns' first visit. He was soon after nominated in the Grand Lodge as Deputy Grand Master, but we believe never rose to the "chief command," in that Body. In June, 1787, he was elected Master of the Canongate Kilwinning Lodge, but we are unable to state how long he served as such. His name was James Sandilands, was born on the 15th of November, 1759, and succeeded to his father's title in 1765. He was an officer in the 21st Regiment of Foot, or Royal Scots Fusileers: he served under Burgoyne in our Revolutionary War, and "was one of those who had to pile arms at Saratoga." He afterwards served in the Coldstream Guards, where he rose to the rank of Lieutenant-General. In 1790 he was chosen one of the representative peers of Scotland, but died without issue in 1815. One of his ancestors, Sir James Sandilands, of Calder, "on account of his learning, and serving at Malta, was appointed Preceptor of the *Knights Hospitallers of St. John of Jerusalem.*" Lord Torphichen was a warm friend to the Poet, was present at his coronation as Poet-Laureate of the Lodge, and Burns calls him "a higher Brother in Freemasonry."

ARCHIBALD (ELEVENTH) EARL OF EGLINGTON.

"'Twas in that place o' Scotland's Isle
That bears the name o' Auld King Coil."—*Burns.*

"The tenth Earl of Eglinton (Alexander) was killed in a dispute about a fowling-piece in 1769, and, dying unmarried, the honors devolved on his brother, Archibald, who figures in the painting to which we have referred. He was a military officer, and served in a Highland Regiment in America. He was asked by his mother, on his return, to recount the dangers he had passed and the sufferings he had endured; he informed her that his chief endurance was from the sting of the vegetable nettle, and *the animal musquitto on his kilted houchs.*" He died in 1796, and having no son, though twice married, the title devolved on his kinsman, and another friend of Burns', Hugh Montgomerie, of Coilsfield. This was the Col. Montgomerie in whose service Highland Mary was employed as a dairy maid when Burns became her lover. The "palace o' Montgomerie" was near Tarbolton, and near it the trysting tree of the lovers, and the brook—the scene of their final pledge and parting.

Archibald, the eleventh Earl, was born in 1740, and died in 1819. He entered the army in 1755, and rose to the rank of Colonel. He was in America with Sir Ralph Abercromby. On one occasion, in assaulting a fort, the troops met with such a terrible fire as to compel them to halt. "He was behind, turned round as the smoke was clearing away, and exclaimed in the hearing of the Captain, 'What! am I to take the place myself!' The question was met by a British hurrah, and the fort was carried."

At the time Burns came to Edinburgh, Hugh Montgomerie was a Member of Parliament for Ayrshire. Burns alludes to his services as soldier and statesman, in his usual free and easy manner:

"Thee, soger Hugh, my watchman stented,
If bardies e'er are represented.
I ken if that ye're *sword* were wanted,
Ye'd lend ye're hand;
But when there's aught to *say* anent it,
Ye're at a stand."

Archibald, the eleventh Earl of Eglinton, was a great admirer of Burns' poetry, and evinced his estimation of the Poet by extending a liberal patronage to him; —he subscribed for *fortytwo* copies of the first Edinburgh edition of the poems.

THE EARL OF GLENCAIRN.

"The bridegroom may forget the bride
Was made his wedded wife yestreen,
The monarch may forget the crown
That on his head an hour has been;
The mother may forget the child
That smiles sae sweetly on her knee;
But I'll remember thee, Glencairn,
And all that thou hast done for me."—*Burns.*

Few, among the many Masonic friends of Burns, made such during that winter—are more frequently mentioned in more grateful terms, than the Earl of Glencairn. He seems to have become acquainted with the Poet soon after his arrival in Edinburgh, and became at once a very sincere and valuable friend;—his name, his influence, and his purse were ever ready to aid the Ayrshire Bard, by whom his memory was gratefully cherished by his protege to the close of life.

James Cunningham, Earl of Glencairn, was born in 1749, and succeeded in 1775 as fourteenth Earl. In 1778 he served as captain in Lord Frederick Campbell's Regiment of Fencibles, and subsequently took orders in the Church of England. He married, in 1785, Lady Isabella Erskine, daughter of David Henry, tenth Earl of Buchan, and so was the brother-in-law of the Earl of Buchan and of the Hon. H. Erskine. Having no children, the title became extinct on his death, which took place near Edinburgh, on the 24th Sept., 1791.

"Burns looked upon his Lordship as his best friend, and often alludes to him in his writings. His factor on the Finlayson estate, Ayrshire, Mr. Dalziel, laid the first edition of Burns' Poems before his Lordship, and he (says Cromek) declared that its merits exceeded his expectations. He took it with him in Nov., 1786, as a literary curiosity, and communicated, through Dalziel, that he wished to know 'in what way or manner he could forward his interests.' Meantime Burns also had reached Edinburgh; and there, in a few days, he says,—'I have found a worthy warm friend in Mr. Dalrymple, of Orangefield, who introduced me to Lord Glencairn, a man whose worth and brotherly kindness to me I shall remember when time shall be no more. By his interest it has passed in the Caledonian Hunt that they are to take each a copy of the second edition, for which they are to pay one guinea.'" Mr. Creech was induced by his Lordship, to undertake the publication of the second edition; and thus Burns found a ready publisher, and the means of bringing his work before the Edinburgh public. He seems to have been a man of great kindness of heart, and a very devoted member of the mystic brotherhood.

THE EARL OF BUCHAN.

"Praise from thy lips 'tis mine with joy to boast,
They best can give it who deserve it most."—*Burns.*

David, Earl of Buchan, is a historical personage, both in the annals of Masonry and freedom. He was born in 1742, and died in 1829. On finishing his education at the Glasgow University, he joined the army, and was appointed Secretary to the British Embassy in Spain in 1776. His father dying the next year, he succeeded to the title and estates, and returned to Scotland. He aided in the formation of the Antiquarian Society, and contributed to its lectures. He subsequently published a volume of essays on the lives of Fletcher and Saltoun, and of James Thomson, the poet; and was also a contributor to the various periodicals of the day. We are not advised as to the time when, or the place where he was initiated into Masonry; but he was elected Grand Master of Masons on the 30th of November, 1782, and re-elected on 1st of December, 1783. He frequently visited the Canongate Kilwinning Lodge. He usually wore the Jewel of a Past Grand Master.

He was present at the inauguration of Burns as Poet-Laureate. During the evening he addressed a note to the Poet, "containing patronizing advice to excite his muse by a visit to his classic country,"—for the Earl spent his summers at his seat at Dryburgh. He is represented in his picture as in the act of handing the letter to Alexander Cunningham, "who occupies the seat next to that which Burns always resorted to." There seems to have been some foible in the Earl's characteristics, for Burns, in his reply, with a singular freedom, says:

"I wish for nothing more than to make a leisurely pilgrimage. * * * * But, in the midst of these enthusiastic reveries, a long-visaged, dry, moral-looking phantom slides across my imagination, and pronounces these emphatic words, 'I, Wisdom, dwell with Prudence. * * * * Now that your dear-loved Scotia puts it in your power to return to the situation of your forefathers, will you follow these will-o'-wisp meteors of fancy, and whim, till they bring you once more to the brink of ruin?'"

In 1792 the Earl wrote him again, "intimating a grand festive commemoration of the poet of the *Seasons*, to take place on his Lordship's grounds at Edman, on the 22d of September, on which occasion the bust of Thomson was to be crowned by the Earl with bays. Burns could not resist the appeal to his muse on behalf of this sweet Bard, and so he transmitted the 'Address to the Shade of Thomson,' but, along with it, he wrote the Earl that, 'a week or two's absence in the very middle of my harvest is what I much doubt I dare not venture on.'" Burns was at this time on the farm of Nithsdale.

In 1792 the Earl was presented with a box made of the oak which sheltered Sir William Wallace, bearing the following inscription: "Presented by the Goldsmiths of Edinburgh to David Stuart Erskine, Earl of Buchan, with the Freedom of their corporation, by their deacon—A. D. 1791." The Earl could not consent to retain this precious gift, but, by consent of the donors, immediately transmitted it to General Washington, then President of the United States, as may be seen by the following notice published in the papers of this country at the time:—

"*Philadelphia*, *January* 4, 1792.

"On Friday morning was presented to the President of the United States a box, elegantly mounted with silver, and made of the celebrated oak tree that sheltered the Washington of Scotland, the brave and patriotic Sir William Wallace, after his defeat at the battle of Falkirk, in the beginning of the fourteenth century, by Edward I. This magnificent and truly characteristic present is from the Earl of Buchan, by the hand of Mr. Archibald Robinson, a Scottish gentleman, and portrait painter, who arrived in America some months ago. The box was presented to Lord Buchan by the Goldsmiths' Company of Edinburgh, from whom his Lordship requested, and obtained leave, to make it over to a man whom he deemed more deserving of it than himself, and the only man in the world to whom he thought it justly due. We hear further that Lord Buchan has, by letter, requested of the President that, on the event of his decease, he will consign the box to that man, in this country, who shall appear in his judgment to merit it best, upon the same consideration that induced him to send it to the present possessor."

Our readers, we are sure, will excuse us for this brief historical digression, even if we complete it by tracing the "box" a little further. In the last Will and testament of the great Washington we find this:

"ITEM.—To the *Earl of Buchan* I recommit the 'Box made of the oak that sheltered the great Sir *William Wallace*, after the battle of Falkirk,' presented to me by his Lordship, in terms too flattering for me to repeat, with a request 'to pass it, on the event of my decease, to the man in my country who should appear to merit it best, upon the same conditions that induced him to send it to me.' Whether easy or not to select the man who might comport with his Lordship's opinion in this respect, is not for me to say; but, conceiving that no disposition of this valuable curiosity can be more eligible than the recommitment of it to his own cabinet, agreeably to the original designs of the Goldsmiths' Company of Edinburgh, who presented it to him, and at his request, consented that it should be transferred to me, I do give and bequeath the same to his Lordship; and, in case of his decease, to his heir, with my grateful thanks for the distinguished honor of presenting it to me, and more especially for the favorable sentiments with which he accompanied it."

But we are now done with the Box and the donor. It was a worthy gift from a noble Mason in the old world, to the most illustrious one on this side the ocean.

CHARLES MORE.

In the centre of a group, on the right of the Master, on the picture, is Charles More, the Deputy Master of the Lodge. He was also an officer in the Royal Arch Chapter, and was deeply attached to Masonry. He was connected with the Royal Bank; was a gentleman of good address and agreeable manners, and his society was courted by persons of rank and distinction.

PATRICK MILLER,

Of Dalwinton, was the son of Sir Thomas Miller. He had been bred a banker, but applied himself chiefly to scientific pursuits, and was the first to propose the application of steam power to navigation. He was initiated in the Canongate Kilwinning Lodge, on the 12th of February, 1765. Seeing a copy of the Kilmarnock edition of Burns' Poems, his attention was arrested by the following stanza referring to his father and his property near Tarbolton:

> "Through many a wild romantic grove,
> Near many a hermit-fancied cove,
> Fit haunt for friendship or for love,
> An aged Judge, I saw him rove,
> Dispensing good."

Soon after Burns' arrival in Edinburgh, he met the poet, for the first time in the Lodge, and a day or two after sent him ten pounds as a present; and on the 13th of December, Burns writes—"I drank a glass of claret with him, by invitation, at his own house yesternight." At this interview, learning Burns' desire to devote his life to farming, Mr. Miller offered him his choice of a farm (by lease) in a large tract he had lately purchased in Dumfriesshire. In the following June, Burns visited the land and selected Ellisland, of which he took possession in the spring of 1778. The friendship formed between the Bard and Mr. Miller was sincere, and lasting as life.—*Masonic Review.*

NOT IN THE BOOK.

WHEN that strong-armed and patriotic old Craftsman, Israel Putnam, was in command of the American army in the Highlands, President Dwight, of Yale College, was his chaplain. He was as patriotic as his General; and when the British invasion had dispersed his students, he betook himself to the army as chaplain, and was a general favorite.

It was a gloomy time among the Americans, just before the surrender of Burgoyne, and especially with the troops in the Highlands where the brave but rough "old Put" commanded. Forts Clinton and Montgomery had been taken by the enemy, who were advancing north from New York. They had broken through the boom at West Point, had gone on up the Hudson, burned Kingston, and bid fair to form a junction with Burgoyne. Suddenly, however, the tidings came from the North that Burgoyne had surrendered to Gates, and the soldiery and people were wild with excitement. It was Saturday when the army heard the glad tidings, and Putnam invited President Dwight to preach next day to the soldiery; it was just the occasion for the patriotic preacher.

He took for his text, "I will remove far off from you the northern army."—Joel ii. 20. The theme and the occasion kindled the good man's enthusiasm, and his burning and patriotic words awakened a like enthusiasm in his audience. The old "wolf killer" was greatly moved; he could hardly sit still; smiled and winked and gave his approving nods to the eloquent words of his favorite chaplain. The old man had fought more than he had studied the Scriptures; he could not believe there was such a passage in the Bible—so appropriate to the occasion, so pointed, so full of promise; and told one of his officers that "Dwight had made it up for the occasion!" but confessed, however, that the sermon was just as good as though the text were in the Bible. The officer, better informed, told his commander that he was mistaken—that the text *was* in the Bible. Putnam would not believe it, and the officer procured a Bible and pointed out the very words to the astonished General. The brave old man could hardly believe his eyes; but at last exclaimed: "*Well, there is everything in that book, and Dwight knows just where to put his finger on it!*" The Bible was, indeed, a wonderful book, and contained many wonderful sayings; but then, his chaplain was a wonderful man, and knew all about the wonderful book! We may add that the little army had a wonderful commander in the person of that worthy old Craftsman, and about the time that Dwight finished his discourse on that occasion, Putnam felt equal to a contest with the whole British forces on the Hudson. Glorious old Brother!—*N. Y. Review.*

MASONIC APPEAL.

GRAND LODGE OF TENNESSEE OF F. AND A. MASONS,
Nashville, May, 1861.

M. W. SIR AND BROTHER—

In addressing you this communication, we are sure no apology need be offered. The unhappy circumstances under which our country is now laboring are such as to arouse the deepest feeling of every heart. But recently occupying a position of proud pre-eminence among the Nations of the earth—the hope of the lovers of civil and religious freedom—we find her now apparently upon the verge of a conflict of arms, that unless speedily arrested will form a dark and bloody epoch in the history of the human race. From the contemplation of the horrible spectacle of State arrayed against State, friend against friend, and even Brother against Brother, we shudderingly look around for some means of escape from the dire calamity that seems so certainly impending over us as a people. With deep mortification, and sorrow, and dread, we look into the dark gulf of human passion, we see its billows heaving with fearful excitement, and horrified by the sight, we instinctively raise our feeble arms and in hopelessness of spirit, exclaim, *Great God, is there no help in this time of need? Who may stay the wrath of the whirlwind?*

For the causes that have led to the unparalleled spectacle now presented to the world, it is no province of ours to inquire. That wrongs have been committed by both parties to the dreadful combat that seems to be so rapidly approaching, we are not called upon to admit or to deny. The causes and the wrongs will be fully judged by the future historian, and when this page of impartial history is written—the dark record of a nation torn by contending factions—rent asunder by animosities engendered by fierce conflicts and the rage of battle—precious lives destroyed, with ruined cities and devastated firesides—tears of bitter anguish will fall upon the leaf of a nation's disgrace, and if possible blot it out forever.

While it is no part of our duty to investigate the causes that have produced the present state of antagonism in political affairs, neither is it our province to suggest a remedy. But as Masons—as members of a common Brotherhood—as Brethren bound together by fraternal ties that are not broken save by the hand of death, we can safely appeal for a cessation of the unnatural strife that is now raging around us, and whose surging billows threaten to overwhelm all in a common destruction. We therefore confidently appeal to the five hundred thousand Masons of our land to step forward, and pouring the oil of peace upon the troubled waters of civil war, roll back the raging tide, and in one united demand make their voices heard in arresting the terrible havocs of fraternal strife. Is it possible, that in this enlightened age—this age of Christian progress, of advancement in all the arts and sciences of civilized life—there are none to step forward whose voices shall be sufficiently potent to stay the madness of the hour, and *compel* a peaceful solution of the issues now presented for the consideration of a people whose freedom has been the pride and boast of an admiring world? Shall the alternative be presented, of section arrayed against section—shall we be compelled, both North and South, to listen to the tread of armed legions, whose swords are even now ready to leap from their scabbards for the purpose of being bathed in the blood of those who should, by every tie of interest and consanguinity, be linked together in bonds stronger than those forged of brass and steel? And when the contest is ended—as end it must—what will be gained by the victors? What mind will be able to count the cost of thousands upon thousands of precious lives sacrificed in the horrible contest, the cries of widows and orphans rising night and morn to Heaven—mothers weeping in bitter anguish over the dead bodies of loved ones laid in the dust by the hands of a merciless destroyer—blackened ruins of once happy homes—devastated fields, where once peace smiled upon the industrious husbandman—the helplessness of childhood even affording no barriers to the destructive march of contending armies. And then, end as it may, the victory will be attained at a sacrifice of human life that will cause the stoutest heart to tremble in deepest anguish. Let the battle once commence, and who may live to see its termination?

Considering all these things—the blessings of peace, and the horrors of domestic war—is there no appeal that can be effectual for peace? Will you not add your earnest efforts for a peaceful solution and settlement of all the questions now agitating the minds of the people of every section? We appeal to you, and through you to the thousands of Masons in your jurisdiction, to stop the effusion of blood while yet they may. We make no suggestions as to how this shall be accomplished. As Masons we make no decision as to who is right or wrong, or as to the proper course to be pursued for securing the object we have so deeply at heart. Restore peace to our unhappy country, and surely Heaven will bless every faithful effort towards its accomplishment.

But if all efforts fail—if every appeal for peace shall be thrust aside—if the sword must still be the last resort, and accepted as the final arbiter—we beseech the Brethren engaged in the awful contest to remember that a fallen foe is still a Brother, and as such is entitled to warmest sympathies and kindliest attentions. If war cannot be averted or turned aside, let every Brother use his utmost endeavors, and, as far as lies in his power, rob it of some of its horrors. While each is true to his sense of public and patriotic duty, on whichever side he may be arrayed, we earnestly urge that he shall also be true to those high and holy teachings inculcated by our Order.

Praying that God, in His infinite mercy, may yet incline the hearts of His people to ways of peace and paths of pleasantness, and that He may dissipate and disperse the storm-cloud of destruction which seems to hang so fearfully above us, we subscribe ourselves, faithfully and fraternally, in the bonds of Masonry,

JAMES MCCALLUM, K. T.,
M. W. Grand Master of Grand Lodge.

JOHN F. SLOVER,
R. W. Dep. G. Master of Grand Lodge.

LUCIUS J. POLK, K. T.,
R. E. G. Commander of G. Commandery.

THOMAS MCCULLOCH, K. T.,
P. G. Master of Grand Lodge.

ARCHELAUS M. HUGHES, K. T.,
P. G. Master of Grand Lodge.
P. G. H. Priest of Grand Chapter.

CHARLES A. FULLER, K. T., 32d,
P. G. Master of Grand Lodge.
P. G. H. Priest of Grand Chapter.
P. G. Commander of G. Commandery.

JOHN MCCLELLAND, K. T., 32d,
W. Master of Cumberland Lodge, No. 8.

MAJOR ANDERSON AND PACIFIC LODGE.

AT the last stated communication of Pacific Lodge, No. 233, of this city, says the New York Despatch, our distinguished Brother, Major Robert Anderson, was unanimously elected an Honorary Member of that Lodge. The character of Brother Anderson needs no endorsement of the fraternity to entitle him to the highest consideration among the community at large, but still Major Anderson looms up among those whom the Craft, from time immemorial, have delighted to honor. In his own person and career he has been the exemplar of those great qualities which Masonry most strenuously inculcates; a zealous, loyal and brave soldier, and a just man; one whose qualities and virtues exacted the praise and respect of those who were in arms against him. The compliment thus tendered by Pacific Lodge is fully deserved, and his membership in it confers as much honor on the Lodge as his election does upon him.

WHAT HAS MASONRY DONE?

THIS question is often asked by the skeptical, and is as often answered by pointing to its records, on which appear evidences of the noblest deeds which man can perform towards his fellow-man: deeds performed under the behests and requirements of the Craft, and which would have been left undone except under impulses brought into being by them. Masonry in her mission is not obtrusive; she never seeks to blazon her deeds to the world, and it is safe to say that not one in fifty of the philanthropic acts performed by Masons is made a matter of publicity. We give an extract from a communication made to the World, which is of great interest, and shows that in the midst of passion, prejudice, and thirst for blood, Masons do not forget their vows. Mr. Ford, the subject of the correspondence of the World, was a resident of Petersburg, Va. When the news arrived that the passage of the troops through Baltimore had been contested by a mob—

"Mr. Ford, in conversation with a friend, casually made the remark, that had *he* been the Massachusetts regiment, instead of shooting fourteen or fifteen of the mob who assaulted the troops so brutally, he would have shot *fourteen or fifteen hundred* of them. He thought nothing more of the circumstance until just as evening was approaching, and he was quietly passing to his home from the business of the day, he was stopped in the street by several gentlemen, who announced themselves as a vigilance committee appointed to examine him as to his political sentiments. Conscious of no disloyalty to his State nor to his country, he cheerfully consented to the examination, and told them to proceed. The remembrance of the remark he had made had quite escaped his mind at the time. A crowd immediately began to collect about him, and demonstrations of an insulting nature were commenced as the examination proceeded. 'D—d abolitionist!' 'Hang him! hang him!' 'I'll get a rope!' &c., &c., cried a number of the spectators, and the crowd rapidly increased, until hundreds surrounded him and the committee. After some conversation, a test question was decided upon by his interrogators, and was put to him by the chairman of the committee.

"*Chairman*—If our slaves should rise against their masters in this community, should you fight with the slaves or with their masters?

"*Mr. Ford*—Gentlemen, I am surprised at your question. I am a loyal and true-hearted citizen of Petersburg and this State. I have lived with you several years, and all I have or hope to be is with you, and should a slave insurrection occur here, you will find me among the foremost in defending you and the citizens of Petersburg against it.

"The answer was satisfactory to the committee, and the chairman, turning to the throng, announced it, and their conviction that Mr. Ford entertained no sentiments that were treasonable or disloyal. At this moment, cries of 'He's a Black Republican!' 'Damn his Black Republican soul!' 'To h—ll with him!' 'Hang him!' 'Hang him!' &c., rose in various quarters, and a scene of great confusion followed, with indications that the enraged mob would execute their threats, despite the conclusion announced by the committee.

"As it partially ceased, one of the spectators cried out to Mr. Ford, 'Did you say this morning that you wished that the Massachusetts troops had shot fourteen or fifteen hundred of the citizens of Baltimore yesterday?'

"This Mr. F. could not deny, and he disregarded the question. The fury of the populace at his hesitancy knew no bounds, and yells, and screams and threats of the most profane and diabolical character, were heaped upon him, and followed by a rush of a number of the most daring to rescue him from the hands of the committee who still stood next him.

"A number of his friends near by, and among them two or three members of the Masonic Lodge, to which he belongs in Petersburg, then pressed toward him, and succeeded, in the darkness which had come on during the examination, in pulling him along the street and out of the reach of the rush into a store. Through the store he was urged into an alley-way in the rear, while the crowd in the street who had lost track of him were clamorously in search. A friend and Masonic Brother accompanied him rapidly through the alley and conducted him to the only place of safety which probably could have concealed him—a tomb in his family burying-ground! Taking the key of the vault hastily from his pocket, he opened it, urged Mr. Ford in among the coffins, locked the door upon him and quickly disappeared. That night and the following day every place and by place in the town was ransacked in the eager search of the mob for the victim who had so terribly and so narrowly escaped their clutches. They finally concluded that he had been spirited away, and relaxed their vigilance.

"Meantime Mr. Ford remained, undisturbed, with darkness and the dead. There were several bodies deposited there—far less feared, we presume, by him than the living. History can surely point to few more thrilling incidents than this living entombment

"At 3 o'clock, the following Monday morning, the train was to leave for Richmond. At an earlier hour Mr. Ford's protector and friend, like Belshazzar of old at the mouth of the lion's den for righteous Daniel, stood to deliver the subject of this sketch from the charnel-house, where, for two nights and a day, which he will probably never forget, he had fasted with the dead. He was faint and weak from exhaustion, but the emergency lent him strength. While his friend went for his daughter, a charming little girl, some seven years of age, (Mr. Ford's wife was and is still on a visit in South Carolina,) Mr. F. wended his way cautiously and alone to the depot. Here they met again, and when the train rolled out of the station on its way north, Mr. F. sat on one of the car seats, with his child wrapped closely in his arms. Arriving at Richmond, he attempted to procure a ticket, but was told that no passengers could go out for the North unless exhibiting a pass from Gov. Letcher. With many misgivings, Mr. F. (it was still early in the morning,) wended his way to the executive mansion. He represented to the Governor that his business called him out of the State, and desired credentials which would enable him to continue the journey. Mr. Letcher asked no questions, but promptly made out the papers and handed them to him.

"In due time he arrived with his little daughter in New York."

Mr. Ford left property in the town of Petersburg of the value of $10,000 which he had accumulated by his industry since the close of the Mexican War, in which he served as a volunteer. Cannot our Masonic Brethren of that city save some portion of that, and thus carry out the good work which they have begun?

BRO. MARSHAL SOULT AND HIS DIPLOMA.

The following extract, from Laurie's History of Freemasonry, may be interesting to many who have not access to the work itself:—

It having been brought under the notice of the Grand Lodge (of Scotland) on the 5th of August, 1850, that the Masonic Diploma of Marshal Soult, which had been found on the 21st of June, 1813, amongst that gallant Marshal's baggage after the Battle of Vittoria, was in possession of the Lodge St. Nathalan, Tullich-in-Mar* and the G. Lodge being of opinion that no Brother or body of Brethren had a right to retain unauthorized possession of the property of a Brother Mason, directed St. Nathalan's Lodge to be communicated with about restoring the said Diploma to its legitimate owner. After some correspondence it was transmitted to the Grand Lodge, and exhibited to the members thereof at this communication, when the Most Worshipful the Grand Master directed that it should be returned to Marshal Soult, through the Marquess of Normanby, the British Ambassador at Paris; and the Marshal's letter of acknowledgment transmitted to the Lodge St. Nathalan, Tullich-in-Mar, for preservation in its archives, is a far more valuable memorial of a distinguished Brother than the possession of his Diploma could be.†

MASONRY SOFTENS ACERBITIES.

In another portion of this department we give an interesting extract which refers to military Lodges. In collateral relation to this interesting matter, we subjoin an extract from the correspondence of the Express, which will tell its own story. The writer belongs to the 8th or 13th regiment, which at the time he wrote was quartered at Annapolis, Maryland. He says:—

"There is a Masonic Lodge here which some of our boys attended. They were well received. Their names, and the names of the Lodges to which they belonged, were taken, and they said that those who were connected with the Lodge here were well posted on all the forms and ceremonies.

"The visit to the Lodge, the boys said, was the greatest treat they had had since their arrival at this place."

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* It had been presented to that Lodge on the 30th of June, 1823.

† The illustrious and gallant Marshal died in a few days after the Diploma was presented to him.

Here we find the great and all-pervading Masonic sentiment of Brotherly Love exercising its benign influence in a hostile country, and among those, or a portion of those, at least, who are covertly and may soon be openly avowed enemies. Can any one doubt but that the best effects must flow from communications of Masons with Masons, with the quiet and solemn precincts of a Lodge-room, under such circumstances as are above referred to? In view of this we cannot forbear the question whether these beneficial effects could not be more fully realized, and this Masonic courtesy effectively reciprocated, if the regiment to which the Masons referred to belong, had within itself a Masonic Lodge, to which the Brethren of that part of Maryland could be invited, were it but for a single communication. The consideration of this interesting subject of regimental Lodges is the index to many pleasurable suggestions, which we have not the space now to specify, save by reference to a single feature. A soldier's life has in it but two elements; listless inactivity or the most energetic exertion; and large bodies of troops are frequently, and perhaps for months, at repose in camp. These bodies may be composed of five, ten, or more regiments. Suppose that each of them has attached to it a Masonic Lodge, which should have its stated communications. It is easy to say what an influence for good might be exercised by such; and every reflecting Mason will perceive at a glance the necessary moral effect which they would exert.—*Despatch.*

Obituary.

Bro. PHILLIP C. TUCKER.

Whereas it has pleased the Supreme Architect of the Universe to remove by death our esteemed Grand Master Philip C. Tucker, and as the high regard we entertain for his character demands a tribute of respect, therefore

Resolved, That the members of Morning Star Lodge, No. 37, have heard with deep regret of the decease of our honored Grand Master, and that in his death our State has lost a high-minded and useful citizen—the Masonic Fraternity one of its brightest ornaments—the Grand Lodge a learned, faithful and efficient officer, whose many excellent qualities, as a man and a Mason, will long be held in remembrance.

Resolved, That we honor him for his untiring devotion to the principles and success of the Masonic Fraternity, which, through good and evil report, he practiced and maintained.

Resolved, That as a testimonial of the high regard we entertain for our departed Brother and friend, the furniture and Jewels of this Lodge be clothed in mourning for six months.

Resolved, That we tender to the family of our lamented Brother assurances of our cordial sympathy.

Resolved, That these resolutions be entered on the records of the Lodge, and a copy transmitted to the family of the deceased, and to the Freemasons' Magazine and the Voice of Masonry, for publication.

Poultney, Vt., April 24, 1861.

Editor Freemasons' Magazine, Boston, Mass.:

Dear Sir—At a regular communication of Morning Star Lodge, No. 37, Free and Accepted Masons, held at their Lodge-room, in this place, last evening, the preceding preamble and resolutions were unanimously adopted.

Attest,

C. C. Ruggles, *Secretary.*

MASONIC CHIT CHAT.

"The Union Star."—We have been politely favored with a neat copy of one of the most admirable patriotic Songs of the day, from the house of Messrs. Ditson & Co., the popular Music publishers of this city. The title of the Song is given above. It was originally written for the Boston Post by our talented Brother Dr. E. R. Humphreys, and was subsequently sung with fine effect by Madame *Varian*, at one of her popular concerts in this city. We commend it to those of our friends who are fond of singing good songs or hearing good music.

In this connection we may add, that we understood Bro. Humphreys is engaged in preparing a series of popular lectures for the coming Lecture Season. We bespeak for him the favorable consideration of friends interested in such matters. He is an accomplished and popular lecturer, and will not fail to give satisfaction both in matter and manner.

☞The Corner-Stone of a new Universalist Church, at Chelsea, was laid by the Grand Lodge of this State, on Thursday, the 30th ult., the M. W. Grand Master, Wm. D. Coolidge, officiating, assisted by the officers of the Grand Lodge. The ceremonies took place at 5 o'clock in the afternoon, and were of an interesting character. Addresses were made by the Grand Master and others. At the conclusion of the ceremonies the Grand Lodge, at the invitation of the Brethren at Chelsea, sat down to an elegant collation. The escort duty was well performed by Palestine Encampment of Knights Templars of Chelsea.

☞We understand that the new Lodge which has been working under a Dispensation for the year past, will be constituted on the 17th instant, under the name of John Hancock Lodge, should a Charter be obtained of the Grand Lodge at its ensuing session, of which there is very little doubt.

Dalhousie Lodge, at Newton, will also be constituted on the 24th instant, with the usual ceremonies; and as there is to be no celebration in the vicinity on that day, the attendance will probably be large.

Supreme Council 33d.—The annual meeting of this body was held in this city last month, and a brief abstract of the proceedings will be found on preceding pages. A larger number of votes were cast in the election of officers for the Consistory than ever before, the number being *seventyfive;* a larger number of subordinate bodies made their annual returns than on any previous year.

☞The annual installation of the officers of the Grand Lodge of England for the present year took place in March. The Earl of Zetland was re-installed as Grand Master. The Earl of Dalhousie having declined a reappointment as Deputy Grand Master, on account of declining health, he was succeeded in that office by the Earl de Grey and Ripon, which is regarded as a very popular appointment.

☞The Corner-Stone of St. Paul's Episcopal Church, Newburyport, Mass., founded in 1738, was laid with Masonic ceremonies, "by the R. W. Bro. Edward Bass, D. D., Bishop of Massachusetts, assisted by the M. W. Samuel Dunn, Esq., G. M., the D. G. M., the G. Wardens and Brethren of the Grand Lodge of Massachusetts, on the feast of the holy ascension, in the year of grace 1800 and of the U. S. 24."

☞The Grand Lodge of this Commonwealth will hold a quarterly communication on Wednesday, the 12th instant. The Grand Chapter meets on the preceding evening.

The First and Second Temples.—Which was superior—the first or the second Temple?—R. A.—[The Jew considers the first, or Solomon's Temple, to be superior, because in it was the Ark, the Urim and Thummim, the Fire from Heaven, the Divine Presence, or Cloud of Glory, and the Spirit of Prophecy and Power of Miracles. The Christian considers the second Temple as equal to the first, because in it God, as Man, in the person of our Saviour, was presented, taught, and claimed it as the peculiar house of His Father. The relative value of the Temples is a fanciful point, and in no particular way useful, as an inquiry, to either Arch or Craft Masons.]

THE FREEMASONS' MONTHLY MAGAZINE.

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THE ADAPTABILITY OF MASONRY TO THE WANTS OF THE PRESENT TIME.

One of the most common views entertained of Masonry, even by those who, though not sharing its brotherhood, are yet uninfluenced by any jealous or hostile feelings against the Order, is that which regards it as a symbolic system, useful perhaps in an earlier and less enlightened state of society, but quite unadapted to the lofty intelligence and intellectual progress of the present time. It may not be unprofitable, either to ourselves or others, to examine the grounds upon which this opinion rests.

As a necessary preliminary to this inquiry, let us glance briefly at the present aspect and position of Masonry, viewed simply as an existing organization. Firmly believing, as we do, that the whole moral, intellectual and material universe is under the constant and ever-watchful control and guidance of the Supreme Architect of that Universe, who neither ordains nor permits the existence of any great fact or agency without a special design and object, the fact of the increased growth and development of any powerful agency is to our minds a convincing proof that it is destined to meet some great want and achieve some mighty end: and this remark applies with peculiar force to the present aspect of Freemasonry, both throughout the world at large, and more especially on this American Continent. Never at any period of our noble Order's history was it in so thriving and vigorous a condition as at the present moment. After sustaining the long-continued and violent assaults of an enmity, as inveterate in its malice, as it was fanatical and foolish in its origin, Freemasonry this day stands erect and triumphant, itself the glorious vindication of its own purity and power, and the convincing refutation of all the calumnies, long so industriously heaped upon its name by the breath of ignorance, prejudice, and passion. In the Old World and the New—in England and America—in Austria and Australia—amid the ice-cold regions of the North, and beneath the scorching rays of the Southern sun—wherever the light of Civilization and Christianity has shed its benign radiance, there will be found to-day, in vigorous and healthy growth, the multiplying offshoots of the prolific Tree of MASONRY. On this Continent, more especially, this spread and development of the ORDER have, of late years, been marked by a rapidity of progress, combined with a fixity and firmness of foundation, which cannot but convince every thoughtful mind, that it is marked out by Providence for the performance of some mission, lofty in its nature and lasting in its effects. In every portion of the Western Continent, from Brazil and Mexico in the South, to Canada, New Brunswick and Nova Scotia in the North, Lodges are multiplying and Masonic principles are being diffused with a speed and energy that need no other attestation than the grateful evidences of thousands of earth's unhappy sons and daughters, cheered amid their sorrow, relieved in their distress, and enabled by the Brotherly beneficence of our Order, to encounter assaults of adverse fortune, and to take their places once more, with comfort in their souls and the smile of joy upon their lips, amongst their more favored Brethren. Looking particularly to our own States—still and ever, as we trust, to be United—we find thirtyfour Grand Lodges with more than four thousand Lodges and close upon half a million of initiated members! Not only every city, but every town, and almost every village of any importance, has at least one Lodge, while most of the towns and cities have several. And "if—(to quote from a former article of ours on this subject)—to these we add the large number of Chapters, Councils, Encampments, and other Masonic associations, which are spread all over the length and breadth of the land, we have the evidence of a prosperity unparalleled in the annals of any other human institution in any age of the world."

This is only a simple, unexaggerated statement of *facts* patent to the examination of all men: and surely it more than warrants us in believing and maintaining it to be the most convincing evidence at once of the soundness and stability of Masonic principles, and of the Order's being destined for the performance of some great and lofty duty in this eventful age of the world and critical era of our own national history. If several, both of our recent articles and of others which have appeared in these pages during the last twenty years, have at all realized the object for which they were designed, it will be unnecessary for us to dwell at any length upon the essential nature and practical influence of Masonry. It will suffice at present to repeat what has long since been proved that, prominent and chief among its fundamental principles, from the time and teachings of Pythagoras and Plato downwards, are the cultivation of Charity in the heart, of purity in the moral nature, and of lofty aspirations in the intellect of man. Its rightful influence, as a humanizing, charity-begetting instrumentality, and the duties inculcated thereby, at the present most anxious crisis of American history, have been explained and illustrated in our leading articles for May and June; and if, as we feel confident will be the case, the conduct of the Mason-soldiers of America in the course of this unhappy Civil War, is in accordance with the beneficent teachings of our Ritual, the horrors of an internecine strife of national brethren will be greatly mitigated and counterbalanced by the courtesies and charities of Masonic Brotherhood. Sad indeed is the reflection, that a stern necessity now adds to the countless scenes of sorrow, which the stage of life, in its most peaceful form, presents too constantly to view, and which would always afford ample scope for the exercise of Masonic Benevolence and Charity, the darker and more deadly one of the bloody battle-field, in which the friend becomes the foe, the brother falls by the brother's hand! But the sterner the call and the sadder the occasion, all the more holy and imperative the duty. The Mason-soldier, while faithful to the cause of Country and Constitution, must never forget the vows of Brotherhood that bind him, as a Mason, to show mercy to the conquered, to heal his Brother's wounds, and comfort him in all his affliction.

There is, however, another direction, in which we behold a broad and bright sphere of usefulness, presented by the spirit of the age for the beneficent exercise of the Masonic influence. Eminently *intellectual* as is the spirit of our age and country, its intellectual labors are too frequently directed to the attainment of selfish and material objects, rather than to the elevation of man's spiritual nature and the preparing and fitting him to enjoy that higher destiny which awaits him in that better and brighter home, eternal in the Heavens, which the GREAT ARCHITECT has prepared for his abode, when earth and earthly things—ambition, avarice, and care—shall have passed away forever.

Much as we hear on all sides of Religion, of Education, of intellectual Culture, there probably never was an age in which the love of Money prevailed to a greater extent or with a more potent sway than now. Money is the great idol of social and national adoration, and to such a degree, that the legitimate end of its acquisition is too constantly overlooked in the blind and impetuous anxiety to secure it: the *means* are too frequently mistaken for the *end*. Wealth is valuable only as it creates happiness; and yet it is pursued with an unwearied and life-shortening energy, merely for the respect which it commands—merely for the glitter which it reflects upon the eyes of the ignorant and shallow—merely, in short, for itself!

The whole mass of society is agitated and heaving with this eager, restless desire of gain, which frequently, it must be acknowledged, assumes an air of grandeur from the energy which it calls forth, and the vastness of the objects to which it is devoted. The immense physical resources of our country are being developed with marvellous rapidity, and the land resounds through all its wide borders with the din of toil and the bustle of improvement. The country and its inhabitants are both hastening to become rich. Nor will any sensible person be inclined to regret this development of material resources and of national and individual wealth. It is the *abuse* of it which is alone to be feared and guarded against. It is necessary to bear carefully and constantly in mind that national wealth is by no means necessarily national well-being. The natural tendency of excessive wealth, in individuals and in states, is to luxury and corruption. It contains within itself the germs of many evils, and, unless controlled and sanctified by higher and holier influences, is almost sure to degrade a nation—to undermine its prosperity and power, and eventually to hasten its ruin. This lesson is written in indelible characters upon every page of history. The natural desire of acquisition, kept within due control and made subordinate to its just and proper ends, is praiseworthy: its success only is to be deprecated, and there is in this our age a great tendency to this excess. The desire of wealth is restless, insatiable, boundless, too frequently in its results realizing the state of things depicted by the old Roman Satirist,

> "Rem
> Si possis recte, si non, quocunque modo rem."

Of late years, with the increase of wealth has come a great increase of luxury, and there is much reason to fear that the temptations of luxurious indulgence and the refinements of pleasure are rapidly outstripping the growth of our intellectual and moral culture. There is great danger to our welfare as a nation, and to our happiness as men, from this increasing desire of wealth for its own sake, and for the luxury which it procures; and against that danger the principles and practice of Freemasonry are amongst the most efficient safeguards. It is the direct aim and purpose of all Masonic teachings to raise and refine man's intellectual, spiritual nature, and to humanize and soften his heart; and these are precisely the influences best calculated to check and counterbalance that grasping and selfish spirit, to which we have been referring. The danger which threatens our age and country can be most effectually warded off by such

a refinement and elevation of the national taste and sentiment as shall spiritualize our enjoyments, quicken our sympathies, and mitigate "man's inhumanity to man." Such a taste—such a cultivation of the gentler feelings and of the nobler faculties—will be as the magician's hand, drawing back the veil that hides from the vulgar eye all the loveliness of the moral and physical creation—a creation still bright and beautiful, though it be but a wreck of Paradise. It will prove to be that cunning alchymy, which can extract a precious essence from things which the uninitiated pass by as common and worthless.

While the humanizing, charitable influence of Masonry upon the heart of man has, in every age, been justly insisted on, less attention has, we think, been given by the Brethren to the intellectual part of its mission, than so important a subject ought to have received. Love and Charity are indeed the foundation stones upon which the stability and grandeur of the Masonic Temple rest, but the beauty and sublimity of that Temple can only receive their full illumination from the rays of intellectual truth and enlightenment. In this respect, it may be well for us to study more frequently the life-lessons of the Ancient Masters of the Mysteries, whose constant aim it was, while humanizing and purifying the hearts of their disciples, to enlighten and elevate their intellectual Nature. This is the high duty of our Order, and it is time that we should rise to a full perception of its claims upon us. The characteristic evil of our age is selfishness, exhibiting itself, on the one hand, in mutual inhumanity—want of charity and generous feeling towards each other: and, on the other, in the eager, grasping pursuit of wealth. This evil, if unchecked, must, we repeat, in the end be fatal to our prosperity as a nation, and our happiness as men. Whatever tends to soften the heart and elevate the soul of man must powerfully help to counteract its fatal influence, and such is the direct tendency of Freemasonry. Here we have a vast, world-wide organization, now developed beyond all former precedent, and resting upon the grand corner-stone of "good will to man." The existence, in increased and increasing strength, of such an organization, is to our mind ample proof, that it is designed and commissioned to perform some great and noble work in this sin and sorrow-laden world. Let us all then rise to a realizing sense of our high and sacred duty to our country, to our Brethren, and to ourselves. Our organization gives us a more than ordinary power of performing that which our Ritual inculcates. It is not Civil War—dire and dreadful curse as it may be—that alone threatens us: our Country and the World at large are becoming one broad battle-field of Right and Wrong, and deep will be our guilt and terrible our responsibility, if we do not show ourselves true to the principles and teachings of our Order, and alive to the lofty calls of honor and of duty. Let us, one and all, endeavor to cultivate those principles practically in our lives and daily conduct, and we shall do as much for the good of our Fatherland—even we who remain peacefully here at home—as the bravest of our Brethren, who have drawn the sword in defence of the Union Flag! Let us engage, one and all, in the bloodless, but yet no less arduous, battle against ignorance, and idleness, and vice. Above all, let us banish, as unworthy of Masons, all low and narrow party jealousies and heart-burnings—let us, however we may differ, as differ men must on public questions, do so without private bitterness. Let us give one another credit for good intentions—let us cultivate charity, knowing that "charity never faileth." Let the richer assist and encourage the poorer of our Brethren in their toils, their trials and their troubles—and let the poorer, in turn, remember that the rich have their trials too—that every heart, whether it beat beneath a broadcloth garment or a workman's blouse, has its own burden to bear of suffering and sorrow. This is the spirit of Masonry, and nothing but the wide diffusion of such a spirit throughout our land can save this people and nation from a dark impending tempest of national disaster and social misery. Be it our pleasant duty, as it is our lofty privilege, to use every effort to promote and cultivate this Masonic spirit, and so to hasten the advent of a time, when the voices of our children, if not our own, may exclaim—

"Narrow liking and disliking,
Prejudice hath died away—
Hand in hand are linked together.
Man with man is linked to-day!
While we feel that all are Brothers,
Children dear of One above,
And the more we know of others,
All the more we live in Love!"

HAVE YOU ENEMIES?

Go straight on, and don't mind them. If they get in your way, walk round them regardless of their spite. A man who has no enemies, is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks for himself and speaks what he thinks; he is always sure to have enemies. They are necessary to him as fresh air; they keep him alive and active. A celebrated character who was surrounded by enemies, used to remark, "They are sparks which, if you do not blow, will go out themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk; there will be a reaction if you but do your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.—*Johnson.*

BOSTON MASONRY OF THE OLDEN TIME.

ST. ANDREW'S LODGE.

It is pleasant, in looking over the record of the past, to fall upon such passages as will be found below, taken from the ancient doings of the St. Andrew's Lodge of Freemasons in Boston—the Lodge in which such men as Joseph Warren, Paul Revere, Perez Morton, Dr. Samuel Danforth, Henry Purkitt, and many noted men of the days of the American Revolution, used to meet for social and charitable purposes, and in which existed the firmest patriotism, that which gave rise to the strongest opposition to British oppression. This Lodge, it is well known, owned the famous old building called the Green Dragon Tavern: and there it held its monthly communications; and there, too, were held many of the primary meetings which led to the events which resulted in American Independence. There originated, and was perfected, the ever-memorable design of the famous Boston Tea Party, the principal actors in which were members of the Lodge.

With the warmest patriotism and love of liberty, there also existed in that band of Brothers the strongest feelings of humanity, which gave rise oftentimes, to almost romantic deeds of charity. Let the following passages from the records speak for themselves:—

"'At a Lodge held at Masons' Hall,' (in the Green Dragon) 'February 12, 5778 (1778), second in Quarter. Present, Worshipful Paul Revere, Master,' and the Brethren. 'The petition of Mr. Morton (the famous Perez Morton, for many years Attorney General of the Commonwealth) in favor of our distressed Brother Moses Abraham Wallack (a Dutch young gentleman who was taken by one of Tyrant Georges' Frigates, and had everything taken from him, even to his certificate) was read; upon which the following vote was passed:—

"*Voted unanimously*, That a committee be chosen to provide suitable lodgings and a passage to some Dutch island in the West Indies for our distressed Brother, Moses Abraham Wallack, and that there be a collection this evening to defray the necessary expenses attending the same, and any deficiency made up by the Lodge; and the Secretary present him a certificate from this Lodge.

"Collected for the aforenamed Brother £18 15s."

Another notable instance of humanity to a stranger is thus noticed on the record:—

"At a Lodge held at Masons' Hall on special occasion, February 17, 5778 (1778); Present, Worshipful Paul Revere, Master, and others.

"The committee made choice of to visit the person on board the guard ship, report to the Master and Brethren that they find him to be a Mason.

"Upon which the following vote was passed, viz.:—

"That Sergeant James Andrews, now a prisoner on board the guard ship in Boston Harbor, have the sum of £3 presented to him per the hands of Brothers Winthrop Gray, Symmes and McElroy, (a committee for that purpose,) as a token of the love and friendship this society has for one of the fraternity, tho' an enemy."

The same Lodge it was, who a few years ago, in the spirit of their fathers, remembered in a more substantial manner the citizens of Norfolk and Portsmouth, in Virginia, while suffering with a terrific pestilence, and also the starving inhabitants of Fayal in their late famine.

THE VIRGINIA MASONIC PERVERSION.

An intelligent and esteemed friend and Brother, writing from Louisville, Ky., under date June 11th, in speaking of the general character and course of this Magazine, and of the late extraordinary perversion of the Knights Templars of Virginia, says :—

"The June number, which I have just been reading, comes to me with appeals for immediate and sympathetic communication, which I cannot resist. Your comments upon the extraordinary paper addressed to Bro. French from the Grand Master (of G. Ent.) of Virginia, while they are eminently appropriate, just and fraternal, do not reveal, I am sure—no words *can* reveal—the deep regret, sorrow and mortification occasioned by the acts and expressions on which it was your painful duty to animadvert. I can understand how cruelly wounded have been your Masonic sensibilities, by such a melancholy exhibition of the triumph of insane passion over principles fortified by the most commanding incentives to fidelity, and over vows and engagements sacred alike by their essential and circumstantial attributes. I sympathize with you, and, indeed, am a fellow-sufferer, in being thus 'wounded in the house of our friends.' Probably, to yourself, moreover, this sad instance of degeneracy and perversion was as unexpected and surprising as it was deplorable. To me it was not so. To one who has been situated, as I have been for the last six months, in the midst of the delusions, sophistries, infatuations and rascalities of '*secession*,' nothing which is monstrous in the morality of political or associated life, is surprising. Such perversions are constantly presenting themselves among our unfortunate countrymen as verify the prophetic declaration that certain doomed people 'shall put light for darkness, and darkness for light'—'shall call bitter sweet and sweet bitter.' If ever a season shall return to us tranquil enough for the exercises of philosophy, none of her votaries will find, among the records of present political turmoil and disaster, more ample and inviting material for study, than the metaphysician and psychologist—none so successful in interpreting the dark and trying experiences of our times as those who can analyze the '*madness* that rules the hour.'

"Such views of the matter, somewhat exculpatory in their character, are applicable only to the multitudes of people who have been seduced, by an adroit sort of political mesmerism, into the revolt, but not at all to the originators and leaders of the movement. Their perfidy and treason are prepense, and destitute of a shadow of palliation. They are desperately conspiring to establish an oligarchy upon the ruins of republican institutions.

"Kentucky has thus far resisted successfully all the machinations of the precipitators, and we begin to feel that we shall escape the infamy of secession. But no one, who has not witnessed it, can conceive how difficult it has been for the loyal men of the State, notwithstanding their superiority in number, character, and ordinary means of influence, to meet and thwart the unscrupulous artifices of the conspirators."

[For the Freemasons' Monthly Magazine.]

HOPE AND TRUST.

"Non ignara mali, miseris SUCCURRERE disco."

Oh! sigh not, weep not, if some day
Fling shade or shadow on thy way:
Remember thou hast but thy share
Of the great sum of human care.
Think of the things, beyond thy sphere,
Thou can'st not see, thou can'st not hear;—
Of Labor's trammels lightly worn,
Of mighty sorrows bravely borne;—
Then cast away the lesser pain—
"The setting sun will rise again."

The earth beneath the sombre night
But waits the dawning of new light
To kindle up the streams and rills,
To sweep the darkness from the hills;
And come it will, whate'er the clime,
Whate'er the season or the time:—
So will a cheerful light return,
Unto the humblest hearts that mourn,
If they believe this truthful strain,
"The setting sun will rise again."

Frail flowers, that droop beneath the blast,
Smile with new beauty when 'tis past,
And, looking from the fields below,
Behold the many-colored bow,
That Arch of Hope, whose glorious form
Shines through the shadows of the storm;
Uplift thy face, and see the sign
Reflecting love and peace divine,
And then thy selfish grief restrain—
"The setting sun will rise again!"

"Hope on and trust," in sorrow's hour
Are words of music and of power:
"Hope and endeavor," better still,
Lighten the load of human ill:
They gild the passing clouds of care,
Dispel the darkness and despair,
Strengthen the heart 'gainst evil things,
And lend the soul aspiring wings!
Then be the burden of thy strain
"The setting sun will rise again!"

H.

HENRY PRICE.

Mr. Editor:—You will remember that on our visit to Townsend, in 1857, we were told by Mr. William Wallace, the grandson of Henry Price, that the latter represented the town of Townsend in the General Court of Massachusetts previous to the Revolution. Having recently found leisure to examine the records of that body, I find that Mr. Price was such representative in the year 1764–5. Thus far in my examination of the records, I have not discovered that he served in that capacity during any other year. The town was not represented in the year following and during several years previous to that mentioned. As everything relating to the personal history of the distinguished individual in question is interesting, I have transcribed from the records that portion of them in which his name is found. As will be observed, he is referred to usually by his military title of *Major*, which he received, in 1733, when he was made cornet of the Governor's Troop. In 1764, he was sixtyseven years old.

[June 9, 1764.]

"A petition of James Read, late in the Service of the Province, representing his Sufferings, &c., and praying a Recompence.

Read and committed to Col. *Bagley*, Mr. *Folger* and Major *Price*, to consider and Report."

[January 14, 1765.]

"The Committee appointed to consider the Petition of James Reed of Lunenburg reported.

Read and accepted, and *Ordered*, That the Sum of *twelve Pounds* be paid out of the Publick Treasury, to *Sampson Stoddard*, Esq , for the Use of the Petitioner in full.

Sent up for Concurrence."

[January 14, 1765.]

"A Petition of *Nathaniel Kellog*, in behalf of the inhabitants of a New Plantation called *Hunt's* Town, in County of *Hampshire*, praying that Part of their Taxes may be removed from them, and an equitable Proportion put upon *Chesterfield* and *Charlemont*, for the reasons mentioned.

Read (together with the Plan of the Lines of said *Hunt's* Town taken by Order of Court) and committed to Col. *Powell*, Mr. *Witt*, Major *Price*, Mr. *Farnham* and Col. *Powers*, to consider and make Report."

[January 21, 1765.]

"A Petition of *Henry Negus* of *Dartmouth*, shewing, That he purchased of his Brother *Jonathan Negus*. for the Sum of *Nine Pounds fifteen shillings and eight Pence*, a certain Lot of Land in *Dartmouth* aforesaid; but before the said Deed was executed the said Jonathan died. He therefore prays the Administrator may be impowered to execute a Deed to him of said Land.

Read and committed to Mr *Spooner*, Mr. *Farnham* and Major *Price*, to consider and Report."

[January 29, 1765.]

"*Gamaliel Bradford*, Esq., brought down the Petition of *John Cummings* and others, as entered June 14, 1764, and January 15, 1765, and referred, with the Report of a Committee of both Houses thereon.

Passed in Council, *viz*, In Council, January 27, 1765.

Read and non-concurred, and the House adhere to their own vote.

Sent up for Concurrence by Major *Price*, Mr. *Foster* of *Plymouth* and Capt. *King*.

[February 1, 1765. On the following motion, the yeas and nays were ordered, and among the "yeas" is the name of "Henry Price, Esq."]

"On a motion made and seconded, the Question was put, *Whether the Sum of* FORTY POUNDS *be granted and paid out of the public Treasury to the honorable* THOMAS HUTCHINSON, *Esq, in Consideration of his faithful Discharge of the important Trust reposed in him as Chief Justice, and for his further Encouragement therein.* Resolved in the Affirmative."

It is my intention to carry my inquiries further; to learn whether Mr. Price represented Townsend on any other year than that named, and ascertain whether or not he was a member of the General Court from Boston or Cambridge, in both of which places he appears to have resided.

It will not be out of place to mention here that James Otis, Jr., was a member of the General Court in 1764, and that he was chosen speaker *pro tem.* of that body, in consequence of the sickness of the speaker; also, that Andrew Belcher was the member from Milton, and was, during the year, elected to the Council to fill a vacancy therein. As is well known, Mr. Otis was a Mason and attended meetings of the Grand Lodge for many years with great regularity. It is probable that Andrew Belcher above referred to was the same who was the *first Deputy Grand Master* under Major Price, the *first Grand Master*, in America.

J. T. H.

MASONIC DEDICATION.

[BRO. TWEDDELL (of England) has dedicated the forthcoming second edition of his book, Shakspeare, his Times and Contemporaries, to the Craft in the following terms]:—

"To all true Brethren of that most worshipful, ancient, and widely-spread of all fraternities, the FREE AND ACCEPTED MASONS, whatever their rank in life, political party, or religious creed, and wherever they may be dispersed around the globe; who have not only been initiated in the body of a Lodge, just, perfect, and regular—subscribed to the Craft funds and noble charities of the Order—made themselves familiar with the *Book of Constitutions*, and the By-Laws of the Lodge or Lodges to which they belong—and learnt by heart our sublime ritual,—but who also reduce to daily practice the sacred precepts constantly inculcated from the pedestals when the Lodge is properly tyled: not to those false and perjured Brethren who, having freely and voluntarily offered themselves as candidates for the mysteries and privileges of Freemasonry, and solemnly declared that (unbiassed by the improper solicitations of friends against their own inclinations, and uninfluenced by mercenary or other unworthy motives), they were prompted to solicit those privileges from a favorable opinion preconceived of the institution, a general desire of knowledge, and a sincere wish to render themselves more extensively serviceable to their fellow-creatures, nevertheless lead mere animal lives, basely false to their Masonic obligations: but to those genuine Masons to whom our distinguishing badge (more ancient than the Golden Fleece or Roman Eagle, and more honorable than the Star and Garter, or any other Order in existence), is indeed the emblem of innocence and the bond of friendship; and more especially to all true Freemasons of the United Kingdom and her Colonies, and of the United States of America,—'who speak the language Shakspeare spoke,'—the following pages are respectfully dedicated, by a humble but earnest Brother of the Craft; who, whilst he holds himself alone responsible for the opinions expressed in this volume, at the same time hopes that there will not be found in the work, now once more offered to the public, anything opposed to the important duties which every 'Brother of the mystic tie' is taught that he owes to God, to his neighbor, and to himself:—

"'To God, by never mentioning His holy name but with that awe and reverence which are due from the creature to his Creator, and by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support; to your neighbor, by acting with him upon the square, by rendering him every kind office, which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him as, in similar cases, you would wish him to do to you; and to yourself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as to the welfare of your fellow-creatures.'

"The foregoing extract, though it can give to the uninitiated but a faint idea of our beautiful system of morality, 'veiled in allegory, and illustrated by symbols,' may, nevertheless, in the language of that true Mason, George Washington, 'tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.'

"That we may so carry out the three grand principles of Freemasonry—Brotherly Love, Relief, and Truth—that 'when a man is said to be a Mason, the world may know that he is one to whom the burthened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose heart is guided by justice, and whose hand is extended by benevolence,' is the earnest prayer of

GEORGE MARKHAM TWEDDELL."

GRAND LODGE OF MISSISSIPPI.

THE Grand Lodge of Mississippi held its annual communication for the current year in January last, at the city of Vicksburg. We are indebted to the politeness of the Grand Secretary for a copy of the proceedings, but find very little in them of general interest, except the fact that they indicate a healthy and prosperous condition of the Order in the State.

The Grand Master, being prevented by severe family affliction from attending the Grand Lodge, sent a brief communication, which was read by the Grand Secretary, but is wholly devoted to local matters.

The question—"Has the Grand Master the right (power) to suspend a sentence of expulsion or suspension, pronounced by a subordinate Lodge, against any Brother, until the next meeting of the Grand Lodge?"—was proposed and referred to the committee on the judiciary; which committee subsequently reported, as their "opinion, that although the Grand Master *may* have the *right* so to do, yet they deem that this right ought to be exercised with the utmost circumspection and caution." The Grand Master may for sufficient cause temporarily suspend a Brother, an officer of a Lodge, or the Lodge itself, and may doubtless restore either, when suspended by his own act, yet he possesses no such direct control over the Lodge in the discipline of its own members. That is a power vested in the Grand Lodge alone, to be exercised on appeal, or when the whole matter is presented for revision and confirmation. An affirmative answer to the inquiry would invest all the present power and discipline in the Grand Master, and leave the Lodge without power to protect itself or to enforce its own authority.

We notice that two Brethren in one of the Lodges were arraigned before the Lodge on the charge of "being unfriendly and refusing to speak." One of them appeared and was acquitted—the other, refusing to appear, was expelled. An appeal was taken to the Grand Lodge and the judgment set aside for informality.

The M. W. Richard Cooper, of Brandon, was elected Grand Master, and R. W. Robt. W. T. Daniel, of Jackson, G. Secretary.

The Grand Chapter of the State held its fifteenth annual convocation at the same time and place, and transacted its ordinary business, which was chiefly of a private character. There are 77 Chapters in the State, and they appear to be in a prosperous condition.

LAYING OF A CORNER STONE AT CHELSEA.

WE had space in our last merely to mention the fact that the Corner-Stone of the new Universalist Church, to be erected on the corner of Chestnut and Fourth streets, Chelsea, was laid with Masonic ceremonies, on the 30th May. The occasion was one of marked interest and worthy of a more extended notice than we were at the time able to bestow on it.

The Grand Lodge, by which the ceremonies were performed, assembled at the Masonic Hall, in Chelsea, at 5 o'clock in the afternoon, and were soon after waited upon and escorted through some of the principal streets of the city to the site of the proposed church, by (Chelsea) Palestine Encampment of Knights Templars, Dr. Chas. A. Davis, Commander, and large detachments from the Boston and De Molay Encampments,—the whole under the command of Sir Knight John K. Hall, of the Boston Encampment. About eighty Knights were in the ranks, and we have rarely witnessed a finer display of the *chivalry* of our Order.

On arriving at the site of the church, the Grand Lodge and escort took their places on the platform, and the ceremonies were began with prayer by the acting Chaplain, Rev. M. B. Newell, of Marshfield, Vt. An original hymn, written by a young lady of the Universalist Sunday School, was then sung to the tune of "America."

The corner-stone was next laid in due form, according to the impressive Masonic rite. The box which was placed in the stone contained the following:—A history of the parish, names of members and officers, names of the building committee, architect and constructors of the new church, record of the General Convention of Universalists, catalogue ot Tufts College for 1861, the Denominational Register for 1861, a set of denominational papers, an account of the Sunday School Anniversary held in Tremont Temple May 20, 1861, President Lincoln's Inaugural Address, Gov. Andrew's Address to the Massachusetts Legislature May 14, 1861, Chelsea paper containing an account of the great Union Meeting, a set of Boston daily papers, financial report of the city of Chelsea, Address of Mayor Fay, Chelsea school reports for a number of years, records of benevolent and charitable societies, copy of the Hymn Book of the Universalist Society, order of exercises of the laying of the corner-stone, also a few other papers of interest.

Grand Master William D. Coolidge addressed a few words of congratulation to Rev. Charles F. Leonard, pastor of the society. He said that as the Corn, the Wine, and the Oil, emblematic of health, plenty, and peace, had been poured upon the stone in due form, and the proper ceremonies of the Order had been observed, he hoped that the gospel of peace might be preached within the walls of the new church.

To this Mr. Leonard responded, trusting that the ceremonies might make a due impression upon the minds and hearts of all present, and that they might cherish a remembrance of the solemn services of the day.

Rev. John S. Barry, of Boston, said we need not ask why these services had taken place. The answer is—Masonry is older than Christianity itself, or indeed it is Christianity. It is in the edifice which is to be raised on this spot that men will be taken, as the builder takes the rough stone from the quarry, to be wrought into a spiritual structure. If all could understand these beautiful emblems of consecration as those who have performed this ceremony do, then there would appear a peculiar significance and beauty, which would add a new interest and new value to the service.

Rev. T. B. Thayer, of Boston, said the occasion was full of suggestions. First, this universal temple-building is significant of much. In all ages and all countries—whether among Hottentots and negroes or civilized races, or whether they be the caves of India and Ceylon, the granite piles of Nubia and Egypt, the splendid structures of Rome or the Acropolis at Athens,—all are an imperishable testimony to this noble temple-building sentiment of man's nature. It betokens a certain religious feeling in all men, of which this temple-building is the grand exponent. The speaker alluded in a vivid manner to the busy scenes of manufacture and commerce all about us, and said that these manifested the body of man, but the Sabbath bells and the people crowding the sanctuary indicated the higher and holier nature of man. The laying of this stone is a simple recognition and acknowledgment of our belief in the great divine truths. In concluding, he said the society needed no congratulations, for its own noble contemplated work was its congratulation. The best and most enduring of earthly foundations has been laid to-day, but let us not forget that great spiritual foundation, so that when this work is completed we may lift up our voices in praise. The exercises closed with the doxology and a benediction.

The procession was then again formed and moved through the principal streets of that part of the city which had not been previously visited, to the Masonic Hall, where the Knights were dismissed and the Grand Lodge closed.

It is gratifying to be able to say in this connection, that on the return route, the procession halted in front of the residence of the venerable Brother Robert Lash, Esq., when the officers of the Grand Lodge paid him the compliment of a formal and fraternal visit, and were received with that courtesy and hospitality for which our aged Brother has ever been distinguished. Brother Lash is a Past Commander of the Boston Encampment, and a Past Warden of the Grand Lodge, and one of the oldest Masons in this Commonwealth, having been initiated in 1801.

A call was also made at the elegant residence of Dr. Davis, Commander of Palestine Encampment.

At the conclusion of the services of the day the Grand Lodge and visiting Sir Knights partook of a collation provided by the liberality of the Brethren of Chelsea; after which an hour or two were agreeably spent in listening to addresses and in social enjoyment. In fine, the whole occasion was eminently successful and satisfactory to all parties interested in it.

STROLLS AMONG THE WORKMEN.*

NO. 1.

Dear Bro. Moore,—It is not often I venture upon a communication to a journal for publication, feeling sensibly my inability to furnish anything sufficiently attractive to the Editor or particularly edifying to his readers. But as editors are to judge of the quality as well as the quantity of the matter they accept, I feel disposed to submit a few items to your scrutiny, which will be taken from notes made during my incidental *walks about the Temple*. Their acceptability must rest with your superior knowledge and judgment as to what will add most to the interest of your journal and prove beneficial to the cause of Freemasonry. They possess, however, one quality at least, which may not be disregarded, and that is, purity of motive and an ardent desire to advance the cause of the "Mystic Tie." They are prompted, too, by no wish to press upon the Craft *olden time* customs in opposition to a legitimate and necessary advance in Masonry, or to the views of others more capable of instructing. Should this first selection meet with your favorable criticism, you may receive others, as I can find time to write them out.

The school in which I received my Masonic education impressed upon my mind, in indelible characters, the indisputable duty of every Mason to keep the old customs and usages of the Institution as they find them, and within their circumscribed circle, never permitting an innovation, howsoever trivial its character. Hence it would prove a very difficult matter for me, knowingly, to depart from those teachings. My repugnance, therefore, to alterations of any sort, and my extreme sensitiveness in regard to a departure from old established practices, should not be wondered at, nor their suggestive admonitions unkindly received. The fact of my being classed among the old fogies, and esteemed unnecessarily tenacious in adhering to old Masonic ways and observances, does not impair my predilections for such, but seems rather to strengthen than weaken my affection for them. At any rate I can safely say, that no variations of the ancient landmarks that have come under my observation, could consistently be deemed improvements.

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*A series of articles upon the usages of Freemasonry, revised by the author for the Freemasons' Monthly Magazine.

At the time of my passing through the course of instruction, then common in every Lodge, no thought, which suggested the *old* and *new* WORK, ever disturbed the tranquil and well satisfied feelings of the Brethren. Masonry at that time was subject to no change. It was the same yesterday, to day, and was expected to be the same forever. Consequently the most zealous were only zealous in practising the ritual, and carrying out the principles of the Institution as they received them from their fathers, and in handing down the same unimpaired to successive generations. But now-a-days, this fast age, when the spirit of progress seems to fasten itself upon the mental and physical world, it is almost a matter of impossibility to keep Masonry within the limits of its old landmarks. The spirit of improvement and the "*go-ahead-itiveness*" so rife in social and commercial society, imparts a like spirit among the votaries of Freemasonry. The restraints thrown around it by wise and wholesome regulations scarcely prevent the perversion of our ancient usages by the young and ardent "sons of Light."

Beside the checks, to an unwarrantable progress, furnished the Institution by its fundamental laws, one would suppose that the young Mason would scarcely find in his heart a disposition to hazard an experiment in our customs, or venture upon any deviation from the ways in which he had been instructed, without first seeking, from the wise and good, such light as might be afforded by age and experience. But this does not seem to be the disposition of some; they appear disposed to leap the limits of their first instructions and wander in forbidden paths of speculative novelties, seeking improvements, with no fairer prospect of success than had those in other days who vainly strove for the accomplishment of similar objects.

The fact is, that with all the agility afforded me by a buoyant and zealous spirit in the cause of Freemasonry, I find myself hobbling along far behind the excessive speed of the present day. Without claiming an undue amount of either wisdom or goodness, I have sometimes felt disposed to seize hold of the boys, as they fleetly pass, in the hope that they may be induced to confine their exertions within the limits of a reasonable degree of progress; but notwithstanding I aim for their button, I scarcely ever succeed in catching even the hem of their flying skirt.

We have been warned from high quarters that the "*signs of the times*" forebode a crisis in Masonry which the old as well as the young should be prepared firmly and calmly to meet. Should this prognostication prove true—if indeed we are culminating a point upon which rests the future destiny of Masonry, or which may jeopardize its health and prosperity, it behooves us to flee to such precautionary measures left us as will effectually avert the evil, or turn it to our advantage. The fact of having any just cause for such apprehension is of itself hurtful in its tendencies. The uncertainty, too, of *when* and *how* it will apply its poisonous fangs, is well calculated to throw the Craft into confusion. Whether we feel the prediction to be true, or suggested by a morbid solicitude for the preservation of the ancient customs of the Institution, it matters not; it becomes us, in either case, to use such means as may be afforded by its regulations to ward off the approaching danger.

Although I feel that the admonition is not without foundation, I do not participate fully in its fearful anticipations. There is a brightness and cheerfulness in the present hour, which seem to accelerate the operations of the workmen in their labors about the Temple and which are calculated to gladden the heart and inspire the song of every Mason. The purity of motive prompting their labor, and which is the governing principle among the brotherhood in general, encircles the Institution with its ample folds, ensuring protection against a positive and wilful perversion of our ritual, and affording an impregnable barrier to any false step ever becoming a permanent injury. We may meet with mistaken views and painful indiscretions, but neither may prove detrimental to the Institution, so long as they who commit them possess a proper Masonic spirit.

Should these portentous clouds really arise and cast their gloom over our present serene and cheerful sky, I trust they will soon pass away as the early dew, and leave an effect as beneficial to Masonry as the pearl drop is to the flower. We need not make ourselves unhappy and mope over anticipated evils, yet it will be well not wholly to disregard the frequent admonitions of those faithful Brethren whose position in the fraternity enables them to give impartial examinations of our work; but heed their advice, and select wise, discreet and good men to guard the citadel, whose sleepless vigilance will apprise the Craft of all approaching danger, and for us all to resist, to our utmost ability, any innovation and departures from old Masonic usages. D.

LAYING OF THE CORNER STONE OF A METHODIST CHURCH.

THE Corner-Stone of the new Methodist Episcopal Church to be erected on Harvard street, Cambridgeport, was laid by the Grand Lodge of this State on Wednesday, the 12th June, in the presence of a large concourse of spectators.

The Grand Lodge, having closed the business of its Quarterly Communication, formed in procession, and under the escort of the Boston Encampment of Knights Templars, proceeded to Cambridge, where they arrived at about half-past 5 o'clock, P. M., and immediately commenced the ceremonies of depositing the stone, in ancient Masonic form, with a fervent and characteristic prayer by the venerable Brother Rev E. T. Taylor. An original hymn, written for the occasion, was then sung with fine effect, accompanied by Hall's Brass Band, which is one of the best in the city. The usual Masonic ceremonies then followed, and were performed by the Grand Master, assisted by the officers of the Grand Lodge, in an impressive and acceptable manner. The singing of a doxology, a brief address to the Pastor of the Church by the Grand Master, and reply, with a benediction, concluded the services. It is proper to add, however, in this connection, that appropriate services took place before the arrival of the Grand

Lodge, and consisted of a hymn, statement by the Pastor, and address by Rev. Dr. Barrows.

The whole affair was admirably well conducted, and passed off, we believe, to the gratification of everybody interested in it. After the ceremonies at the church, the entire procession marched to the City Hall, where the ladies of the Parish had prepared an elegant and liberal entertainment, which was partaken of by the Brethren, with many thanks to their fair and generous friends.

The Boston Encampment, by which the escort duty was most acceptably performed, numbered one hundred members in uniform, with twenty pieces of music in addition; and the body, though it always appears well and does well, has seldom appeared to better advantage than on the occasion in question. It was under the command of Sir Kt. Ellison, with Sir Kt. Hall for his adjutant, in whom he found, in this, as on former similar occasions, an efficient and competent officer.

Amicable Lodge of Cambridge,—one of the best in the jurisdiction,—was out in full numbers, *eighty* members being present, and received the Brethren from Boston on the bridge, adding much to the beauty of the procession. In short, the whole affair was a perfect success; as was the banquet which followed.

GRAND LODGE OF NEW YORK.

The Grand Lodge of New York held its annual session, commencing on the 4th and ending on the 8th June last. There was a very large attendance of members and a large amount of business was transacted. The opening address of the Grand Master is an able and interesting performance. He cautioned the Brethren against *clandestine* Lodges, a few of which still remain in the city. He also referred to the initiation of sojourners, and recommended that no candidate should be received who has not resided *one year* in the State. This recommendation was subsequently modified and adopted by the Grand Lodge.

The receipts of the Grand Lodge the past year were 21,326 and the expenditures 23,055 dollars—leaving a deficit of about 1700 dollars! The trustees of the Hall and Asylum Fund have in their hands $36,129.65, which, if we understand it, constitutes the permanent fund of the Grand Lodge, and this is pledged to the building of a Masonic Hall in the city, and the establishment of an asylum for aged and decayed Freemasons, which latter project will probably be abandoned as unnecessary, if not impracticable, before any money is expended on it. Poor Brethren, in this country, can be cared for in a way more agreeable to them and their friends than by placing them in any asylum, however well conducted.

After the presentation of several petitions and appeals, which were appropriately referred, R. W. Ellicott W. Evans, Chairman of Committee on Foreign Correspondence, presented his report, which occupied seventyseven pages printed matter, to which we shall hereafter refer.

Hon. John L. Lewis, P. G. M., was recognized as the representative of the Grand Lodge of Tennessee.

The R. W. M. J. Drummond, representative of the Grand Lodge of Vermont, in an extended and feeling address, announced the death of the Grand Master of that State, M. W. Philip C. Tucker.

The salary of the Grand Secretary was reduced to $2000 per annum. R. W. Bro. James M. Austin was then re-elected to that office.

A dispensation was granted for a Lodge in the Sickles' Brigade, and another for the tenth regiment of National Zouaves; and still another for the 21st regiment.

The following resolution was adopted :—

Resolved, That we respectfully recommend to the Grand Master to issue no dispensation in future to confer any of the degrees, except the candidate has been duly proposed and accepted in some Lodge.

We are pleased to notice that our talented Brother Finlay M. King, Esq , of Port Byron, was elected Grand Master for the current year.

Since the foregoing was in type we have received the following from our attentive correspondent, to whom for this, and many similar favors, we tender our thanks :—

New York, June 15, 1861.

Dear Bro. Moore—Our Grand Lodge met on Tuesday, the 4th inst., and closed its session the following Friday evening. There were quite a large number present and the utmost harmony and good humor prevailed. The debates were distinguished for their true Masonic spirit. The excellent address of the Grand Master is indicative of the industry and the labor he had bestowed upon the duties of his office. His official acts were generally approved. There was one, however, in reference to his setting aside an election of officers in a Lodge, from which the Grand Lodge dissented, and overruled it, viewing it as a dangerous precedent. His decisions on Masonic jurisprudence, twentyeight in number, and which are incorporated in his address, were esteemed generally as orthodox, and with slight modifications, in some cases, adopted by the Grand Lodge. That among them, which elicited the most interest, was his decision in regard to the length of time a candidate should be a resident of the jurisdiction before he can be initiated. The rule which has governed in this jurisdiction, at any rate for a few years back, requires a residence of twelve months, and so he decided. The Grand Lodge took this occasion to break in upon this custom and change the rule, adopting the interpretation of citizenship as defined by the civil code of this State. He is still required to be a bona fide resident. To become such he must move here with the full intention of making this his home. The motive and object constitute the essential ingredients to citizenship. The debate taking this turn, the main question was lost sight of, which, I fear, the Grand Lodge will find cause to regret. The question was not what constituted citizenship, but how long a citizen should live in the State, and within the jurisdiction of a Lodge, before it could prudently initiate him. It seems proper that at least some months should elapse before he is taken into fellowship. Ample time should be afforded to ascertain the character of a candidate, should he come among us a stranger.

The effort to rescind the resolution expelling H. C. Atwood, the Grand Master of the St. John's Association, which was adopted by the Grand Lodge some few years ago, gave rise to considerable debate, and probably excited more feeling than any other subject brought before the body. The fact of his being dead was one of great difficulty in the way of his friends accomplishing their object. This, however, was finally done ; the order of expulsion was removed and his name relieved, to some degree at least, from the obloquy his course, while alive, brought upon it among Masons.

A circular letter, signed by several distinguished Masons of Tennessee, was received by the Grand Lodge, which induced the following Report upon it, and which was adopted :—

Your committee have carefully considered the memorial and the topics embraced therein, and have been deeply impressed with the importance of them to the Masons of the country. We doubt not that the appeal made by them will have a salutary and abiding effect ; but, in the judgment of the committee, we could not suggest an inquiry into an appropriate mode of action without discussing questions and affairs of civil government, with which it is not our province as Masons to interfere. Our Brethren of Tennessee may be assured that it is not from want of courtesy to them, but attachment to Masonic principle, which constrains us to ask, as we now do, that we be discharged as a committee, while we hope that the earnest, fraternal language of the memorial referred to may not only influence us but our Brethren.

Another subject of general interest was that growing out of the position that the Grand Lodge of Virginia has taken in regard to the Masons of New York. You will reollect that we were cut off from Masonic fellowship by that Grand Lodge in consequence of our omission to heal such of the members brought in by the Union of 1858, who were made Masons in those Lodges which had received their authority to work from a body not recognized as legitimate by the Grand Lodges of the world. The debate growing out of this subject suggested the following resolutions, which were adopted :—

Resolved, That the decree of non intercourse recently promulgated by the Grand Lodge of Virginia, as against this Grand Lodge, should not exonerate the Masons hailing from this jurisdiction, now or hereafter to be on the soil of Virginia, from the performance of their high and holy Masonic duties towards Masons owing allegiance to the Grand Lodge of Virginia, which are imperatively cast upon them by their vows made in the Craft, the laws of God and the dictates of humanity. If the Grand Lodge of Virginia may have mistaken her duties, we should still remember to perform those which devolve upon us as individual Masons.

Resolved, That the action of the Grand Lodge of Virginia, before referred to, has been based on a mistaken idea, or belief, no doubt honestly entertained, as to the action of this Grand Lodge in 1858, and that it is earnestly to be hoped that the Grand Lodge of Virginia will, on a review of the alleged facts, promptly recede from the position which she has taken toward this Grand Lodge.

It was early communicated to the body that the expenditures of the Grand Lodge during the past year were in excess of the receipts near $1700. In consequence of which fact, the spirit of curtailment penetrated every appropriation and financial action of the Grand Lodge, producing sufficient to make up the deficit and to meet the expenses of the ensuing year.

The office of Assistant Grand Secretary, which was so hastily and irregularly created near the close of the last session, was abolished.

A committee was raised to ascertain the expediency of reducing the number of representatives to the Grand Lodge, and report a plan, at the annual session, for its accomplishment, if consistent with their views. The arguments favoring the measure are found in the heavy pecuniary burden borne by the fraternity in sustaining the present organization ; the unwieldy size of the body and its unnecessary size for legislative purposes.

Beside the officers there are four hundred representatives ; by reducing this number to one-fourth there would be a saving of $4,500. This amount would be increased to $5,700 should the facilities for legislation be accelerated by the reduction of number, thereby saving one day from the usual time of our session. So radical a change in the organization of our G. Lodge is a matter of grave import and will doubtless be approached with great caution. It comes in conflict with a long established custom, though it may not be an ancient landmark. It seems too to be in opposition to the rights of individual Lodges to representation, and also to the feelings of those who have the impression that their office gives them an inherent right to membership in a Grand Lodge. These difficulties, however, may be removed, if it can be shown that the benefits to result from the change preponderate.

If its pecuniary savings were the only advantage to be realized from the change, I am satisfied it would not be made. Its principal advantages lies in the reduction of the excessive size of the present organization, which is calculated rather to impede than facilitate the business coming before the body. It is very obvious there is no necessity of so large a body for business purposes.

Notwithstanding the generally acknowledged truthfulness of the old maxim, "that in the multitude of counsellors there is wisdom," there are circumstances in which it will be found that a small number may produce all the benefits which Masonry may require from legislation. The Craft are governed to excess as it is. Fewer restrictions and a more liberal construction of their rights, would add materially to the health and vigor of our Lodges,—judicious and wholesome laws are necessary and beneficial, but there is error in their accumulation and frequent changes. There seems to be a propensity to legislate upon every subject, as if there was no mind, intellect or discretion to be found in any of the Lodges. The only benefit to be derived from the meeting of so large a body, is in the social pleasure it affords and the fraternal spirit it engenders. I presume the only change contemplated is that of reducing the number of representatives. In other particulars the present organization would remain as it is.

Bro. Finlay M. King was elected Grand Master, John J. Crane D. G. M., and Jas. M. Austin G. Secretary. The other officers were re-elected.

Yours fraternally, ———.

IMPOSTORS.

In a circular just received from the Grand Secretary of the Grand Lodge of Illinois, we find the following :—

"Another impostor who went by the name of Barthlow, in Ohio, has since that time been travelling in Indiana and Illinois, calling himself William Anderson, and passing himself for a Brother of the same name, belonging to Port Washington Lodge, Ohio. While visiting that Lodge in 1859, he took the names of several members, and pretending to be in distress, obtained some money. He has obtained hundreds of dollars in that way."

This fellow has been travelling all over the West under different names, and has doubtless been doing a good business on a capital of rascality. Nor is he alone in the trade. Such impostors are to be met with everywhere throughout the country, and are increasing in numbers. The times are propitious for them and they will not fail to make the most of the advantages they afford. They will all soon have served in the army and been discharged for sickness or some other pretended cause. The want of a certificate or diploma is readily supplied by reference to some of the "universal records," where their assumed names and Lodges may be found recorded; and these, as in the above case, will be changed to suit the locality. Thus these "universal records" will be practically working out the only purpose for which they are of any conceivable use. Their title should be the "impostor's assistant," for they furnish all the facilities these vagrants require for a successful practice of their impositions. The sale of them should be discouraged by every Mason and prohibited by Grand Lodges.

James W. Carroll is the name of an expelled Mason who is travelling at the West and living on the charities of the Lodges and Brethren.

MASONRY'S SEVEN AGES.

[After Shakspeare.]

The Master, officers, and Brethren, all are play'rs;
They have their exits and their entrances,
And one Brother in his time plays many parts;
His acts being seven ages. First the Enter'd 'Prentice,
Enrapt in Masonry and all its charms.
And then the Craftsman with his working tools,
And shining ev'ning face, trudging to Lodge of Instruction,
Most willingly to school. And then the Master Mason,
In Masonry most earnest, with a tuneful ballad
Made to his Master's installation. Then the Warden,
Full of great power, and speaking like a bard,
Jealous of his Lodge's honor, sudden and quick with gavel,
Seeking Mason's reputation
Ev'n in the Tyler's mouth. And then the W. M.,
In fair round belly, with good capon lin'd,
With eyes severe, and jokes well tried and cut,
Full of wise saws and modern instances:
And so he plays his part. The sixth age shifts
Into the honor'd and respected Past Master,
With spectacle on nose, and jewel on side;
His Mason's clothes, well us'd, are now too wide
For his shrunk shank; and his big, manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all
That ends this strange eventful history,
Is second childhood and mere oblivion,
Sans *badge*, sans *jewel*, sans *collar*, sans everything.

[*London Freemasons' Magazine.*

GRAND LODGE OF SOUTH CAROLINA.

We have had laying upon our table for some time a copy of the proceedings of the Grand Lodge of South Carolina at its annual communication in November, but have not found time to examine them at an earlier day. The opening address of the Grand Master is overflowing with zeal and love for the Craft, and is a well prepared paper. He holds the following language in reference to

ITINERANT LECTURERS AND REFORMERS:

"It has come to my knowledge, that during the past year one or more *Western Masons** have undertaken to visit Lodges in several of the Districts of the State, and lecture upon the ceremonies of the three degrees. If it were so that the information they imparted was correct, it would, although it is repugnant to the rules and regulation of the Grand Lodge, be perhaps excusable for these Brethren to interfere with a field of labor which it has been our earnest endeavor to appropriate to our own peculiar keeping; *but when such is not the case, and they are not only ignorant of the true work, but practice a ritual which is unmasonic, and in violation of the landmarks, their interference is not to be tolerated.* The propriety of some action on this subject will doubtless be apparent."

MASONIC EDUCATION AND LITERATURE.

If there is one thing more than another which is at this time claiming the attention of those who are most deeply interested in the welfare and prosperity of the Institution, it is the diffusion of light and intelligence among its votaries. The time has passed when the intelligence of a Mason is to be tested by his familiarity with the mere forms and ceremonies of the degrees. He who does not drink deeply of the living waters of Masonry, who does not indoctrinate himself in its principles, and regard it as a science, can little expect ever to know or appreciate it. He who expects to make himself a useful Mason, must be one who will study it. A mere gleaner and gatherer in its fields cannot ever hope to accomplish anything of consequence or value. One of the first prerequisites to the proper organization of every Lodge, is the collection of such standard works on Masonic subjects as are accessible, and would be of interest and advantage. For this purpose let Lodge libraries be instituted, and place within the reach of every one who is brought unto Masonic folds the opportunity of becoming versed in the mysteries and appreciating and understanding them.

It may not be generally known too that there are some distinguished members of our Order who are engaged in the publication of Masonic periodicals, and I can bear testimony to the fact that one or more of them are well conducted, and deserve the support of the members of the Craft.

CONCLUSION.

"Brethren, this is a glorious Institution which we have in charge. Pure and unsullied, it has been handed down to us from the mighty past, and we are now the custodians of its interests and its honor. It claims the uncompromising loyalty of all its adherents; and they who are not prepared to defend and protect it, inflict fatal wounds upon its vitality. It is now, when it is in the zenith of its prosperity, when the sunshine of peace is basking upon it, and the fairest flowers bloom in its gardens, that it needs the vigilance and watchings of those who admire it. Like everything human, it may wither and decay. It has been a champion for truth and justice; it has fought right well and conquered; but it may be that its enemies may surprise its citadel, and in view of these things who would not rise up and stand forth upon its battlements, and with unceasing and renewed vigilance protect it. Its course is as unruffled as a summer sea, and it pursues without check its cause of charity and benevolence, but who will be bold enough to say that the thunders may not now be muttering, the storm now be brewing, in which the gallant bark may be tossed upon old ocean, and its timbers be quivered by the whistling winds. And if it be so, my Brethren—if the dark hour should ever come, which may God avert, I conjure you in the last words I shall ever utter from this seat, to bear in mind that you have a precious charge committed to you, and that animated by pure, manly, and honorable impulses, you should defend it at every hazard and to the last extremity.

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*Sent out from Kentucky.

"Palsied be the arm of the devotee of Masonry, who lifts it against its integrity; sealed forever be his lips should he utter aught to derogate from its glory. Brethren, the sentinels on our watch-towers cry out to us, beware! We are warned in tones of melancholy prophecy, that we should make haste slowly. The great enemy with which we have to contend is unexampled prosperity; and it is an enemy which our highest energies must be taxed to overcome. You are the leaders on whose prowess the adherents to our institution depend.

"As respects the vital interests of Masonry among us, truly, and in a voice of solemn warning, may it be said, 'United you stand, divided you fall.' Conservatism and union are the true palladiums, upon the preservation of which depend your safety and perpetuity. Division is the '*instar montis equum*'—the fated wooden horse of Troy, which, though with Sinonian fraud, it may hold out peace and protection, sends from its internal fabric that crowd of evils which are surely destined to destroy the Institution."

ROTATION IN OFFICE.

From the report of Brother Mackey:—

The remarks of the Grand Master of Michigan on the subject of rotation in office, are worthy of the most respectful consideration. He objects to the system of annually, or at most after a single re-election, removing the Master of a Lodge, and that just at the time when his ability begins really to be developed. I cannot but concur with him in the opinion when he says that "nothing so much conduces to the prosperity and the interest felt in the Lodge, as the presence of an intelligent, experienced, ready and exact Master."

Providence has always suggested in worldly affairs, that he who had acquired skill from long experience, who was intelligent and faithful in the performance of his duties, should never be displaced to give way to one whose experience was but little, whose knowledge was limited, and whose fidelity was yet to be tried. And in Masonry, no less than in the ordinary transactions of daily life, the risk incurred is great, when, to gratify ambition, an old and well proved teacher is removed, that an unknown aspirant for honor might take his place.

The Masters of Lodges are our Fathers in Israel. The qualifications for the proper discharge of the office are of a complicated nature, and require a severe training. When, then, a Lodge has been blessed with a presiding officer fully capable of discharging the functions of his honorable and responsible station, I am inclined to think that the longer he stays there the better for the Lodge and for the fraternity.

We would not discharge a clerk or a foreman, in whose skill, power and honesty we had implicit confidence, simply that promotion might be conferred on some junior, of whose pretensions we were doubtful, or at least ignorant. We would not commit so great an act of folly, because the instinct of self-preservation in relation to our own interests would teach us to hold fast to that which we knew to be good, and to make no experiments that might end in failure. Not less cautious should we be in the administration of the affairs of our Lodge, and it should be the wish, as it is undoubtedly the interest of every Mason, to preserve and enjoy the advantages which result from the government of a wise and skilful presiding officer, as long as that officer shall be willing to bestow his invaluable services.

CHARLES W. WALKER.

The funeral of this estimable man and Brother, who was recently accidentally killed while on his way to Washington with the second New Hampshire regiment, took place at Concord, N. H., on the 26th ult. The deceased was attached as Lieutenant to Co. B (Goodwin Rifles). He was for a long period connected with the Massachusetts States Prison as Deputy Warden, was a brother of Galen C. Walker, who was murdered at the prison about four years ago, and of Dr. Clement A. Walker, Superintendent of the Lunatic Asylum of this city. He stood high in the Masonic Order, and was a man extremely popular on account of numerous excellent traits of character. The accident by which he met his death excited deep sorrow here, but particularly in New Hampshire, where he was best known.

The ceremonies attending the burial were impressive in the extreme, business in Concord was suspended, bells were tolled and flags hung at half mast, and general gloom pervaded the city. The De Molay Encampment of Knights Templar, forty in number, and under the command of Sir Kt. William Parkman, and the Winslow Lewis Lodge, Bro. S. D. Nickerson, Master, went up from Boston to join in the tribute ot respect to be paid to the memory of the lamented dead, and were received at the depot by the Encampments and Lodges of Concord. They were escorted to the Phœnix House, then to Masonic Hall, and afterwards to the State House, where the body of Lieutenant Walker lay in state. The body was conveyed to the area of the State House at 9, A. M., by the Goodwin Rifles, and there remained in state until noon. The rotunda was dressed throughout in mourning, and the body deposited under a canopy of flags. The apartment was densely crowded the whole time. The procession was formed at twelve o'clock, as follows:—Concord Cornet Band, Goodwin's Rifles, Funeral Car, Drum Corps, Fisherville Home Guard, City Government, Company A, Governor's Horse Guards, Governor Berry, Ex-Governor Goodwin, Honorable

Council and Officers of State, Band, Concord Home Guard, members of the House of Representatives. There were five or six bands in the procession, which was quite lengthy, and the passage of which was witnessed by immense crowds of people thronging the streets. The body was conveyed to the North Church, where funeral service was performed in the presence of a congregation which entirely filled the building. An excellent choir sang several appropriate hymns, an address was offered by the clergyman of the church, and a final opportunity of viewing the features of the deceased was afforded.

The services at the church concluded, the body was conveyed to the burying ground for interment, and at the grave the "burial service of the Orders of Masonic Knighthood" was conducted by the De Molay Encampment of Boston. The remains were then committed to their final resting place, and the procession returned. The De Molays and their Brothers of the Winslow Lewis Lodge were escorted to the Phœnix House, where they dined, and subsequently to the depot, where they took the cars for home.

There were thousands of strangers in Concord during the day, and the occasion presented a marked contrast to that of the preceding Thursday, when the regiment of which Lieut. Walker was a prominent member, left New Hampshire amidst the most enthusiastic public demonstrations.

GRAND LODGE OF CALIFORNIA.

This Grand Lodge held its annual communication at Sacramento, on the 17th May last. A correspondent writes that the session was attended by a numerous delegation from the Lodges, and that much important business was transacted. The opening address of the Grand Master, N. Greene Curtis, Esq., was an able and interesting paper. He congratulated the Grand Lodge on the general prosperity, good order, harmony and success, which had marked the progress of Freemasonry throughout the world. "No sound of discord had come to our ears." The effect of Masonry was designed to be, and so he trusted would be the result, to put an end to discord and promote the principles of peace. Passing to a feeling allusion to the present unhappy condition of affairs in our land, the Grand Master expressed the hope that there would be a speedy end to the unnatural conflict; that the effusion of human blood might be stopped, civil war cease, and peace and prosperity be restored, that all might enjoy the civil and religious liberty bequeathed to us by our fathers.

It appeared from the Grand Secretary's report that 142 Lodges have been chartered since the State was organized, of which 133 are still in active existence. Eight Lodges were chartered and seven Dispensations for new ones were issued the past year.

"The Grand Lodge is now (May 18) considering the amendment to the Constitution removing the Grand Lodge to San Francisco. As it has been settled that Sacramento is to remain the capital of the State, it is thought the amendment will not prevail."

The corner-stone of the new capitol building in Sacramento was laid in due form by the Grand Lodge on the 15th May. "The occasion," says our correspondent, "was one which attracted a wide interest and forms quite an epoch in the history of Masonry in California." The procession was a grand civic display, and included in its ranks the Knights Templar, thirtyseven in number, mounted, and marshalled by J. H. Culver; Sacramento Hussars, twentynine strong, commanded by T. Steudeman; City Guard, with flag, thirtyeight muskets, J. Howell, Captain; Sacramento Pioneers, twentysix in line, J. H. Carroll, Marshal; carriage containing Governor Downey, Senator Latham, Chief Justice Field, and S. M. Wilson, the orator of the day; Jerome Madden, Marshal; another carriage with the remaining Judges and Clerks of the Supreme Court; carriage containing the Board of Capitol Commissioners, with the casket to be deposited beneath the corner-stone; officers and members of the Senate, on foot, preceded by the Sergeant-at-Arms; officers and members of the Assembly; President of the Sacramento Board of Supervisors; subordinate Lodges of Odd Fellows, one hundred and thirty in number, marshalled by G. C. Haswell and J. Fisher; Grand Encampment of Odd Fellows, thirteen, B. Wolf, Marshal; Union Brass Band; subordinate Lodges of Masons, 258 in number. Royal Arch Chapter with ark, fiftyeight members. Grand Lodge, with banner, about one hundred in procession. The "Union Guard," with their cannon, brought up the rear.

The ceremonies were admirably performed by the Grand Officers, and all things passed off in a most satisfactory manner.

The officers of the Grand Lodge for the present year are—J. L. English, G. M.; Wm. G. Belcher, D. G. M.; J. W. Harville, S. G. W.; C. F. Wilconson, J. G. W.; Jas. Laidly, G. Treas.; Alex. G. Abell, G. Sec.; L. C. Owen, Dep. G. Sec.

DEATH OF BRO. SAML. WALES.

Those of our readers to whom he was personally known, will deeply regret to learn that this excellent Brother died at Randolph on the 18th ult., aged 82 years. He was a member of the Boston Encampment of Knights Templars; and in former days, when that body was the stay and support of the Order in this Commonwealth, he was among the most active and faithful of its members. During the entire period of the antimasonic persecution, he was one of the few who remained faithful to their engagements, and had the courage to manifest their attachment to the Institution by boldly facing its enemies, and by contributing of his services and means to its defence. He was rarely absent at the meetings of the Encampment, which were then held once a week at the residences of the members for consultation, and once a month, or often as occasion required, at the hall, for business. To a knowledge of the technicalities and ritual of Masonry he made no claim, but he understood its principles and its teachings better than many of larger pretensions; and he also comprehended the nature and realized the full force of his own duties and obligations as a Mason, in the practice of a long and useful life. The older members of the Fraternity in the city will cherish his memory in the sun-light of past friendships and common joys. His funeral was attended by a delegation from the Encampment and a large concourse of friends.

DALHOUSIE LODGE.

This is the name of a new and energetic Lodge which, for the past year, has been working under Dispensation at Newtonville, and was duly constituted on the 24th June last. The ceremonies of Dedicating the hall and Consecrating the Lodge were performed by the Grand Master and his Officers, in the afternoon, in presence of the members of the new Lodge and visiting Brethren, and in the evening the officers were installed in presence of the ladies and other friends. At the conclusion of which, R. W. Brother Dr. Lewis delivered one of his neat and *taking* addresses; and of course everybody was pleased with this part of the performance, especially the ladies, to whom the speaker, as usual, made his best bow, and on this occasion, in his best manner.

In the interim between the consecration of the Lodge and the installation of its officers the Brethren partook of a collation, served up in good taste and with generous liberality.

The Hall is one of the finest in the State, and does high honor to the taste, liberality and enterprise of the Brethren of the new Lodge.

ROYAL ARCH MASONRY.

The Grand High Priest of the Grand Chapter of Pennsylvania, in a recent address before that body, speaks of the origin of R. A. Masonry as follows:—

Royal Arch Masonry, as a separate and independent organization, is of comparatively modern date. It is believed that a large majority of the best informed Companions, as well in Europe as America, regret that it was ever so separated. The Royal Arch is in truth founded upon and but a part of the Master's Degree, as is the Mark but an appendage of the Fellow Craft. The separation grew out, and was one of the results of the memorable schism in England, which occurred in the forepart of the last century, about the time Masonry was introduced into America. This schism was not completely harmonized there until 1813. The remembrance of it *here* is embedded in the phraseology of our ritual, in the term "*Ancient York Mason.*" The effects of it, as a precedent for over-legislation, change, and innovation, may be recognized everywhere.

The earliest mention of the Royal Arch as a separate degree is in 1740. It is there noticed as one of the results of the schism in England, and as a difference between the *work* of the two opposing bodies. The seceders from the Grand Lodge of England called themselves "*Ancients*," and stigmatized the Grand Lodge and its adherents as "*Moderns.*" They organized as "The Grand Lodge of *all* England," cut off the Royal Arch from the Master's degree, invented a system of writing by characters, and assumed to themselves the honorable title of "Ancient Masons, acting under the old York constitutions, cemented and consecrated by immemorial observance." The claim of regular descent and authority from YORK, where Masonry was first established by *charter*, and the first Grand Lodge was held in A. D. 930, added to the great activity and ability of Lawrence Dermott, their leader, gave this body great popularity, both in England and this country, although their opponents were undoubtedly the constitutional and regular Grand Lodge, and patronized and sustained by the Royal Family and Nobility.

FREEMASONRY IN FRANCE.

PRINCE MURAT AND PRINCE NAPOLEON.

In the present notoriously disordered state of French Freemasonry, arising from political subjects being mixed up with our Order, a course of proceeding presenting in novelty to Continental Masons, we feel it our duty to place before our readers a plain statement of the facts of the case, abstaining as much as possible from any comments of our own, and utterly repudiating, for ourselves and the great body of Freemasons of all countries, any interference with states sovereigns, or rulers, as being totally opposed to the principles of the Craft, whose course of action is loyalty to the Supreme Power, an utter disregard of all intrigue, and, as a body, strict non intervention in affairs of State.

Prince Murat, Grand Master of Masons in France, has certain pretensions to the throne of Naples, although the Emperor Napoleon has set his face against any such ambitious designs, and the Muratist party in Naples is confined to a few needy adventurers, whose hopes are founded chiefly on the familiar illusion of "something turning up." Prince Murat's politics are in accordance with the Papal system, and opposed to the Piedmontese; and, as the Papacy has ever been the intolerant foe of Masonry, the French Masons are not at all satisfied with their Grand Master's defence of the Pope. Accordingly, Bro. Riche-Gordon, in his Masonic periodical of which he is editor, *L'Initiation Ancienne et Moderne*, addressed a letter to the Grand Master, pointing out that Freemasonry is not a political society, and blaming him for allying himself with its most vindictive persecutors; and the following decrees were issued by the Grand Master in answer to that letter:—.

"GRAND ORIENT OF FRANCE.

"SUPREME COUNCIL FOR FRANCE AND THE FRENCH POSSESSIONS.

"Considering the article published in the number of March-April, 1861, of the journal *L'Initiation*, under the 'Grand Orient of France,' and signed Riche-Gordon;

"Considering that the said artitle contains allegations contrary to truth; that it ascribes more or less gratuitously to certain acts an antimasonic character and spirit; that it is in the highest degree wanting in respect to the Grand Master with his Council, as well as to the Grand Master personally, whose acts it allows itself to discuss;

"Considering that in no case can it be permitted to introduce into Masonry the discussion of the political or religious conduct of its members, and *a fortiori* of the Grand Master of the Order, inasmuch as the security of the Order would be directly menaced thereby;

"Taking into consideration Arts. 2 (par. 2) and 32 of the Constitution and 296 of the General Statutes, we, after consulting our Council, have decreed and do hereby decree:—

"'Art. 1. The journal *L'Initiation Ancienne et Moderne* is provisionally suspended.

"'Art. 2. Brother Riche-Gordon, who signed the above-mentioned article, and who is responsible editor of that journal, and who is also Venerable of the Lodge called the Temple of Families, is likewise provisionally suspended.

"'Art. 3. Our special representative, Grand Officer of the Honor of the Order, &c., is charged with the notification and execution of the present decree.'

"Given at the Orient at Paris, this 2d day of May, 1861.

"L. MURAT,
Grand Master of the Masonic Order of France.
"REXES, 33.
"Special Representative of the Grand Master,
Grand Officer of Honor of the Order, &c."

The second decree is as follows:—

"Considering our decree of this day pronouncing the suspension of Bro. Riche-Gordon, Venerable of the Lodge the Temple of Families:

"Considering that the said Brother has sent to the Grand Master a communication in which—speaking in the name of the 'sympathizing Brothers' who support the journal *L'Initiation*, which has also been suspended by the above decree—are expressed the same sentiments and ideas as those in the artitles of said journal;

"Considering that most of the Brothers above referred to form a part of the Lodge the Temple of Families, of which Bro. Riche-Gordon was the Venerable;

"Desiring that the Masonic institution given to Lodges shall not, in any case, cover any interference more or less direct in matters which are in the domain of politics or religion;

"Considering besides that the direction given to the operations of that Lodge has been the object of different complaints with which the Grand Master in his Council had to occupy himself in the sittings of the 18th February and 18th March last;

"Looking at Arts. 2 and 32 of the Constitution, and 14 of the General Statutes;

"We, after consulting our Council, have decreed and do decree—

"Art. 1. The Lodge of St. John, constituted in the Orient of Paris under the distinctive title of the Temple of Families, is provisionally suspended, &c.

"L. MURAT."

It is now the practice to elect a Grand Master in France septennially, and the period of election is now arrived; so the Brethren thought this a fitting opportunity to get rid of one who seemed bent, by his acts, to use the strongest powers he could wield against those that might differ from him, and a number of them proposed Prince Napoleon as his successor. Prince Murat, enraged at this manifestation, attempted a *coup d'etat*, and declared the election of Grand Master adjourned, upon which a report was presented by the Brethren to Prince Napoleon on the subject; and when the election was to have come on, Prince Murat, of his own personal authority, and without the advice of his Masonic Council, posted a decree on the Grand Lodge door, adjourning the meeting, but recommending the Brethren to go on with their work in the bureaux in the interval. Thereupon the Brethren, with a feigned obedience, resolved that by far the most important work before them was the election of a Grand Master, and they proceeded "in their bureaux" to collect the votes in writing of all the qualified electors. The result was that out of 140 electors, 96 votes were polled for Prince Napoleon and only 44 for Murat. Out of this minority of 44, it is to be observed that 21 belonged to the Grand Master's Council, and 7 were officers on his personal staff; so that the number of independent votes given for him was ludicrously small.

Prince Murat, before the election, wrote a letter to his cousin, couched in terms exceedingly lively—indeed, if all that is said be true, it is impossible they could be more so—and with epithets which were far more expressive than agreeable. Prince Murat having added that he was not the man to avoid the responsibility of any strong language he used, invited him to name his friend. Prince Napoleon knew of course what was meant by all this: so he accepted the courtesy which his cousin tendered to him. Murat's friends was, we believe, Baron Heckeren; Prince Napoleon applied, in the first instance, to M. de Persigny, Minister of the Interior, to do a similar service for him. M. de Persigny, however, pointed out the impropriety of a Minister of the Interior accepting the charge of second in a duel, seeing that his first duty would be to send the police to arrest the party, principals, seconds, and all, on the very ground if necessary. The Prince, apparently, was satisfied with those reasons; he addressed himself to Marshal Magnan, who accepted, and proceeded forthwith to confer with Baron Heckeren. While the parties were deliberating about the choice of weapons, M. de Persigny went and told the Emperor what was going on. The Emperor sent for Prince Murat. He entreated him, and at length laid his commands on him, to proceed no further in the affair, and to withdraw the offensive letter which he had written to his cousin. The Prince had no alternative but to obey. He wrote to Prince Napoleon, stating that by command of the Emperor he withdrew the strong expressions he had used, expressed regret that in a moment of passion he had employed them, and wished that they should be considered as not having been used at all. Prince Napoleon accepted the apology, and so the matter ended as between the two princes, but a new authority has since stepped in. In France, all mutual societies are under the surveillance of the police, but the Freemasons have always declined being placed in that category, yet, it is presumed by order of the highest authority, the Prefect of Police has issued his order to close all the Lodges until October next. Prince Napoleon has resigned the office of Grand Master to which he was elected; and in the meantime M. Doumet, member of the Corps Legislatif for the Department of Herault, is to act as Provisional G. Master.—*London Freemasons' Magazine.*

PENNSYLVANIA MASONRY.

THE character of Pennsylvania Masonry is that of rigid conservatism, and opposition to change—a dread of innovation, and a jealousy of much that is called progress and improvement, even in matters not touching the landmarks. Her maxim is, that as Masonry is unchangeable, we are to look backward towards the fountain head to learn what is Masonry in its purity. That the *errors* of the present are to be corrected by a reference to the *truth* of the past, instead of the popular opinion of the day, which seems to be in favor of abolishing and forsaking the *old*, and constructing and adopting something *new*.—*G. H. P. Penn.*

MASONIC CHIT CHAT.

☞John Hancock Lodge, at Hopkinton, in Middlesex County, was duly constituted, and its officers were publicly installed, by the M. W. Grand Master, on the 17th June, ult., in the presence of a large collection of ladies and gentlemen. The location of the Lodge is one of the most inviting in the State, in the midst of an industrious manufacturing population. Were it not for the unfavorable state of business, its entire success would be beyond question. As it is, it may have to struggle hard for a year or two; but being in the hands of young and zealous Brethren, it can scarcely fail of ultimately overcoming all obstacles and achieving for itself an honorable place among its sister Lodges.

Officers of the Grand Chapter of California for the present year:—M. E. Henry Hare Hartley, of Sacramento, G. H. P.; Adolphus Hollub, of San Francisco, D G. H. P.; E. H. Van Decar, of Auburn, G. K.; John Kirkpatrick, of Forest City, G. S ; Philip W. Shepheard, of San Francisco, G. T.; Lawrence C. Owen, of San Francisco, G. Sec.; Rev. Morris Evans, of San Francisco, G. Chap.; D. W. C. Rice, of Marysville, G. C. of H.; Wm. F. Knox, of Sacramento, G. R A. C.; O. H. Dibble, of Grass Valley, G. L.; J. Morrill, G. G.

☞The Grand Royal Arch Chapter of Masons of the State of Georgia, closed its annual session at Augusta, on the 26th May. Among the other proceedings the following resolution was adopted :—

Resolved, That the connection heretofore existing between the Grand Chapter and R A. Masons of the State of Georgia and the General Grand Chapter of the late United States of America, be and the same is hereby dissolved.

IMPOSTOR.—A man calling his name *Streeter,* with a wife and child, is travelling about the State, imposing on the Lodges and Brethren, by false representations. The Lodges should afford no encouragement to itinerant beggars, unless they wish to be swindled out of their money by rascals.

☞The Master of a Lodge ought to be well acquainted with the laws, usages, and customs of the Order. He ought to be a man of good judgment, discretion, and particularly ought to have his passions under good control. He ought to be an example of punctuality, faithfulness, zeal, devotion, and uprightness. If the Master is punctual in his attendance at the Lodge, the members will be punctual also. If the Master has the intelligence and capacity to instruct properly the members, they will also be intelligent Masons. Whatever his social dispositions may be out of the Lodge among his Brethren and friends, in the Lodge he must maintain a dignity of character suited to the position which he occupies —*Anon.*

☞The *Prince Napoleon* has been elected Grand Master of the Grand Orient of France vice the *Prince Lucien Murat.* It is intimated that the reason for this change is that the latter has been of late too much mixed up with politics. He was an efficient Grand Master, taking much interest in the prosperity of the Order.

Men will Differ.—In 1768, a sermon was issued in London entitled—" *Masonry the Way to Hell.*" This elicited the same year an answer under the title—" *Masonry the Turnpike Road to Happiness in this Life, and Eternal Happiness hereafter.*" A slight difference of opinion between the writers! Tradition does not tell us how the matter was settled If by compromise, *Purgatory* must have been the middle ground!

☞ *Godey's Lady's Book* for July is, as usual, rich and elegant. No lady should be without it. It is truly an admirable work—without a superior in its line. The publisher offers, in view of the times, to send the 63d volume, commencing with the July and ending with the December number, for *one dollar.* The volume will contain seven steel engravings, worth more than the price asked. We advise all our fair readers to send a dollar to L A. Godey, 323 Chestnut street, Philadelphia, at once.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XX. ANGUST 1, 1861. No. 10.

ACTION AND INFLUENCE OF MASONRY IN TIME OF WAR.

IN recent numbers we have been at some pains to explain and inculcate the duties incumbent upon the Mason-Soldiers of America at this trying crisis of our country's history, and in one of those numbers it became our painful duty to deprecate and condemn the unmasonic circular issued by the Grand Master of the Templars of Virginia—a circular diametrically opposed, not only to all that we had been humbly endeavoring to demonstrate and recommend, but to the most fundamental principles of our ORDER, and to the most generous feelings of the human heart. In combined view of these facts, it has afforded us no small gratification—nay, rather intense pleasure—to receive lately, authentic accounts of several acts, on the part of Mason-Soldiers of the South towards Northern Brethren, which show that the true light of Masonic Love still burns brightly there, notwithstanding G. M. Gill's frantic efforts to extinguish it, and that we were justified in our anticipation, when, in our June number, referring to this unhappy subject of the Virginian Templars, we said, " We hope better things of them. Their passions may be excited just now, and their judgments clouded by what they believe to be public injuries, but when we reflect on the good and generous feeling formerly exhibited by so many of their Body, we cannot but hope and believe, that, whatever may be the course of our Country's struggles, they will eventually return to a sense of what is due to the claims of the great common Brotherhood, whose vows are upon them." It is indeed most pleasing and consoling to learn, on undoubted authority, that, not only in other portions of the excited South, but even in Virginia, from whose Grand Master that most unhappy circular emanated, several acts of courtesy and kindness have promptly been performed by Mason-Soldiers, towards civil and military Brethren of the North, under circumstances of urgent trial and danger, when nothing else could probably have averted from the latter, personal insult and injury, if not loss of life. This is as it should be, and must be cheering and refreshing news to every true Masonic heart. Nor will our Mason-Soldiers of the Federal Army be likely to overlook or forget it. It will add the stimulus of practical example and of generous rivalry to the lessons which we have striven to inculcate upon them, and render them yet more alive to the solemn calls of Masonic Brotherhood.

Some fourteen years ago we devoted, in consequence of a communication received from the M. W. the Grand Master of Kentucky, some pages of this Magazine to the subject of Masonry and Lodges in the army: and the present seems a very appropriate time to revert briefly to the same topic, respecting which some apprehensions still prevail; and, having done this, we shall look once more at the influence of Masonry in time of war, as illustrated by the history of bygone times. In the first part of our remarks, we shall do little more than epitomize portions of our article of September, 1846. And first, as to the regulations, by which Military Lodges are constituted and governed: these are the same as those of Military Lodges under the Grand Lodge of England, from which such Lodges in this country first received their Charters, and are as follows:

"Of Military Lodges.—It being essential to the interests of the Craft, that all Military Lodges should be strictly confined to the purposes for which their warrants were originally obtained; and very great abuses having arisen from the improper initiation of Masons by such Lodges, every warrant, therefore, which is held by a Military Lodge shall be forfeited, unless the following laws be complied with, in addition to those specified under the head of Private Lodges:—

* * * * * * *

2. "No Military Lodge shall, on any pretence, initiate into Masonry any inhabitant or sojourner in any town or place, at which its members may be stationed, or through which they may be marching, nor *any person who does not at the time belong to the military profession.*

3. "When a Military Lodge, under the Constitution of England, shall be in foreign parts, it shall conduct itself so as not to give offence to the Masonic authorities of the country or place in which it may sojourn, never losing sight of the duties it owes to the Grand Lodge of England, to which communication is ever to be made, and all fees and dues regularly transmitted.

4. "If the regiment, battalion or military body, to which a Military Lodge is attached, be disbanded or reduced, the Brethren shall take care that the Warrant be carefully transmitted to the Grand Lodge, that it may not fall into improper hands: but, if a competent number of the Brethren remain together, they may apply for another Warrant of the same number, to be holden as a civil Lodge, at such place as may be convenient, and which may be approved by the Grand Master. Such Warrant to be granted without any additional expense."

These are the regulations in regard to Military Lodges of the Grand Lodge of England, being similar to those of other European countries, and as there are no special regulations in the General Constitutions, or the Local Constitutions of the States, providing for the existence or government of such Lodges, these regulations of the Grand Lodge of England are received as *the general usage of the Fraternity.* For a considerable period prior to 1846, in which year the Grand Master of Kentucky issued his Dispensation to a Military Lodge in the army of Texas, there were no Lodges attached to the American army. But it has not always been so, for, passing over the instances recorded of such Lodges in the Colonial armies, we find that in 1779 the Grand Lodge of Pennsylvania granted a Warrant to Colonel Proctor of the Artillery, then stationed at Tioga Point, to hold in the camp a *movable Lodge:* and, in the same year, the Grand Lodge of Massachusetts granted a Charter to General Patterson and others to hold a "*Travelling Lodge*" in the American army, called "Washington Lodge." We could quote other facts to show that the establishment of Military Lodges is not in any degree inconsistent with the practice of Freemasonry in this country. They have sometimes been regarded with a jealous eye by the Grand Lodges of some States, but for this there was no cause. They are of necessity "*Travelling Lodges,*" their operations are confined to the regiments to which they are restricted, and they are, as we have seen, absolutely prohibited from initiating into Masonry "any inhabitant or sojourner of any town or place at which they may be stationed, or *any person who does not belong to the military profession,*" and it is therefore impossible for them to invade the rights and privileges of any Grand Lodge.

On the other hand, they are calculated to confer great benefits upon the army to which they are attached. If Masonry itself exercises a benign and softening influence over the stern genius of war, lightening those hardships and redeeming those severities and cruelties, which must ever attend upon his desolating track, then surely it must follow, that as complete a Masonic organization as possible should exist on the very scene of war and in the very heart of the army. It would be easy to show the many and great benefits likely to result to those regiments to which Masonic Lodges are attached—the softening of stern and excited passions by the calming influence of Masonic intercourse—the freshening and reviving of Brotherly feelings by the lessons of the Ritual and the re-unions of the Lodge—and the strengthening of the bond of the soldier's duty by the closer and more endearing tie of the Brother's affection. It is only necessary, however, to repeat that, if Masonry be good in its influence upon war and warriors, then must it also be good for regiments to have, on the very theatre of war, a full Masonic organization. And that Masonry *does* exercise such a good and gentle and humanizing influence is proved by all history, ancient or modern. A few apt illustrations of this were given in our number for last May, but, as the subject is, more especially at the present time, so exceedingly important, we make no excuse for adding some others that occur to us at present, and which forcibly show this beneficent operation of the Masonic spirit.

"The 17th Regiment of French Chasseurs (relates Clavel) entering the town of Genappe, made prisoners of all the inhabitants. In passing through the streets, some of the soldiers were wounded by musket shots fired from the windows of a house. They instantly attacked the house, and, excited by passion, determined, on getting possession, to put to death nine of their wounded enemies, whom they found lying there. The commander of the Chasseurs was at their head, and at the very moment, when they were about to perpetrate this act of revenge, he observed one of these poor wounded fellows—a Brunswick officer—make a sign of distress. Vengeance ceased—the arm of war was paralyzed—the *Masonic appeal* conquered! The commander threw himself between his own soldiers and the wounded men, and then generously saved their lives. Nor was this noble action unrewarded: for on the morrow, being wounded in his turn and taken prisoner by the Russians, he was recognized as a Mason by an officer, who took him under his care, attended to his wants, and restored to him the money, of which he had been despoiled by his captors."

How beautiful, benign and powerful must be that spirit of Brotherhood, which could thus so promptly assert its sway amid all the fury of revenge and the horrors of a city's storming, the most fearful and appalling of all war's scenes of terror! How grandly, too, does Masonry tower aloft in such scenes as these, as Mercy's own especial representative, and justly claim her share in the Poet's panegyric—

The quality of Mercy is not strained—
It droppeth, as the gentle rain from Heaven,
Upon the place beneath. It is twice blest,
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest! It becomes
The throned monarch better than his crown!
His sceptre shows the force of temporal power,

The attribute to awe and majesty,
Wherein doth sit the dread and fear of Kings:
But Mercy is above this sceptred sway—
It is enthroned in the hearts of Kings—
It is an attribute of God himself!
And earthly power doth then show likest God's,
When Mercy tempers Justice!"

A touching incident of a similar character is recorded as having occurred at the Battle of Dettingen in 1743, when one of the French guards, having had his horse killed under him, became so entangled by the limbs of the animal and his own accoutrements, as to be utterly unable to extricate himself. While he was in this helpless condition, an English dragoon galloped up, and with uplifted sabre was about to slay him. The French soldier, not without extreme difficulty, made the Masonic appeal, which was at once recognized by his assailant, who not only spared his life, but released him from his dangerous position. He took him prisoner, however, as was his duty, for Freemasonry, while inculcating brotherly love, forbids its being exercised at the expense of patriotism or any other higher duties. When it is remembered how bitter was the animosity between the French and English at that time, when the hate of previous generations had been heightened and intensified to an extraordinary degree, and each was to the other the very symbol-name of everything hateful and hated, the force of this well-attested story will be the better appreciated. One more illustration ere we conclude. Towards the close of the Battle of Waterloo on the 18th of June, 1815, the following incident occurred, than which few could be found more powerfully adapted to illustrate and confirm our argument. About fifty Frenchmen, nearly all of them wounded, the heroic wreck of a square of two regiments of infantry, which had been almost exterminated by the discharge of a park of artillery, found themselves, at the close of day, surrounded by a considerable force of the enemy. After having performed prodigies of valor, perceiving it would be impossible to effect a retreat, they reluctantly determined to lay down their arms. But the allies, irritated at the great loss which they had suffered at their hands, continued to fire upon them. The French now felt that their destruction was inevitable, and that only a miracle could save them. Just then, the lieutenant in command was suddenly inspired with the thought that such a miracle might be achieved by Masonry. Advancing from the ranks, in the midst of a galling fire, he made the mystic appeal. Two Hanoverian officers perceived him, and, by a spontaneous impulse, ordered the firing to cease, without waiting to consult their superior officer. Having provided for the safety of the prisoners, they reported themselves to their general for this breach of military discipline. He, however, being also a Freemason, far from inflicting any punishment, commended them, on the contrary, for their generous conduct.

In this case again the peculiar circumstances of the Battle of Waterloo lend additional force to the narrative. Through the weary hours of one of the longest and most terrible battle-days on record, throughout all the pages of history, the British had been the assailed, the French the assailants. Hour after hour had the former been compelled by their great leader's stern commands to stand their ground, while the hurtling storm of the French artillery swept over and among them, only to be succeeded by the fierce onslaught of the French Chasseurs, to be met on the point of their unflinching bayonets: and each hour saw their comrades falling fast around them, and those hollow squares, henceforth so renowned in history, becoming smaller and smaller, while fresh foes seemed constantly to arise in undiminished numbers to supply the place of those that fell before their steel. When, after enduring so many hours of fierce assault and murderous carnage, the word at length was given of "Up! Guards, and at them!" we can readily imagine how all the pent up fury of revenge would inflame their hearts and sharpen their swords, sweeping away all thoughts of quarter and mercy! How mighty, then, the mute appeal of the French lieutenant that could in that dark hour of vengeance stop the fire of the foe, and save the remnant of his followers!

Surely no further proof is needed to show the great and good, yet gentle influence of Masonry over even war's excited passions and tempestuous tumults. We glory—we confess it—in such proofs of the beneficent teachings of our Ritual, such practical demonstrations of the lofty morality and all-pervading charity of its principles! Happy would it be for the world, happy would it be for our beloved country at the present moment, had such Masonic teachings ever guided the councils of her rulers and influenced the hearts of all her people. Then, instead of being arrayed, brother against brother, we should exhibit the spectacle so beautifully described by the Psalmist, of "Brethren dwelling together in Unity;" then should our country be "as a city that is compact together, plenteousness within her walls and peace within her palaces." MERCY is the great, guiding principle of Masonry, nor is there any other under Heaven so much needed for the righteous governance of the heart of man, or the halls and councils of rulers. Policy, expediency, statecraft, faction, have all, in each nation's history, been called in, again and again, in wearying repetition to guide the ship of state, but how seldom have we seen in public life—or alas, we might say, in private—a practical and habitual appeal to that MERCY, whose essential characteristic it is, "to do unto our neighbor as we would he should do unto us!" Well will it be, we repeat, for our dear but now distracted Fatherland, when her sons shall come more thoroughly to understand and act upon this foundation-principle of MASONIC BROTHERHOOD, and to be convinced that, above and beyond all the wisdom of Statemanship and wonders of Science,

"There are secrets choice and rare, that men have not found out,
Though up and down the earth they range, and forage round about:
The hidden things of MERCY's heart, the Beautiful Sublime,
That God hath meant to cheer us on adown the stream of time.

Adown the stream of time, until we reach that happier shore,
Where sin and pain come not again, and grief is grief no more!
For that, O Nations, wisely strive to do all good you can,
And, gratefully as unto God, live brotherly with Man!"

STROLLS AMONG THE WORKMEN.

NO. 2.

Dear Brother—As my first communication has successfully passed the overseer's test, I will submit number two to the same scrutiny, hoping that something will be found in the material to aid in giving strength to the Masonic edifice. If I succeed in this, I will be perfectly satisfied to leave its adornment to more skillful and accomplished workmen.

I intimated in the former communication that some of our Lodges had partaken, in some degree, of the prevailing fast spirit of the age, and that in consequence of which there was danger lest the Craft pervert the true spirit of our Ancient Constitutions and Ritual and glide unconsciously into irremediable errors. Presuming this to be the case, it may not be amiss to bring to view some of the practices which have that tendency, and which, if persisted in, will prove dangerous to the stability and perpetuity of our Institution, and likewise to refer to some others which I conceive to be erroneous, although probably less fatal in their consequences.

The first of those which occurs to me are the printed "Rules of Order" which we find incorporated in the By-Laws of some of the new Lodges. With these rules the Master is required to conform and almost in every case constrained to use the prescribed language. Neither the rules nor the language partake of the peculiarities of Freemasonry and can, therefore, be readily detected as foreign.

I am confident, that should our old Brethren be induced to come from refreshment and once more resume active labor in a Lodge, they would be startled to find within our sacred walls these new regulations. The old custom of conducting the business of a Masonic Lodge was in former days so seldom departed from, that every Mason became as familiar with the mode and language as he was with his alphabet, and he would as soon attempt to alter the one as he would to change the other; and so we thought it would have been the case to the end of time; but *now-a-days* new ideas and practices appear to exert an astonishing influence and control. In the times to which I refer, those who were elevated to the dignified position of Master were perfectly conversant with the routine and form of business in its minutiæ. It was never found necessary, even were it proper to do so, to put words in his mouth or instruct him by *a special law* how to rule and govern his Lodge with regularity.

The custom of fixing stated rules and set phrases for the government of the presiding officer, owes its origin, I believe, to a beneficiary society which was introduced into this country within the last thirty years. It grew out of the fact that from the multitudes who crowded its portals and were hurriedly initiated into its mysteries, but few among them of intellect and education would accept office, consequently its duties devolved upon others whose opportunities in early life, for a liberal education, were exceedingly limited. Hence the necessity for this indispensable aid to their *mind* and *tongue*. That institution took its start at a time when the glory of Freemasonry in this country was partially obscured by a political frenzy, which was as uncontrollable as the simoon of the desert, and for the time was as disastrous to Masonry as the latter is destructive to life on the plains of Arabia. It could be restrained by no power or influence; it knew no bounds, but diffused itself through all the ramifications of social life into the very heart of the domestic circle.

Many of our estimable and active members found their way into secret societies through the medium of that organization, and in their search after more light, connected themselves with the Masonic fraternity. They had spent many a pleasant and happy hour within the circle of that association, and it was natural, therefore, that they should have imbibed its spirit and formed attachment to its usages. It was there they received a foretaste of the strong affinities of fraternity of feeling and connection and first enjoyed the privileges of an associated brotherhood, which knits together in the bonds of love the hearts of those who may have hitherto been strangers and even foes as well also as those of friends. It is doubtless to these circumstances we are indebted for the introduction of this obviously foreign practice of "*opening and closing propositions*" within the walls of every Masonic Temple.

Abstractly considered, I do not know that there is anything particularly objectionable in these rules and set phrases; but they evidently become so, when introduced into the rules and usages of Freemasonry. I view their use in that prescribed form as an innovation and one too of no necessity, utility, or beauty. They appear to suit very well when used in the society in which they originated; they are seen there through a different medium and do not seem to bear the same objectionable character that they do in Masonry. They sound most gratingly when they fall upon the ear of an old Mason in a Masonic Lodge, and yet should a Master use the same language in a Lodge by his own volition, we could not resist their introduction, although we might not admire his taste.

Another point raised is, that although there might be no objection to the form of language prescribed, yet a Lodge does not possess authority to enforce their use upon the Master. To do which I conceive it to be serious interference with his prerogatives and involves one of the most vital principles in Masonic government. We find in a work on Masonic Jurisprudence, "That the power of a Master in his Lodge is absolute." "He is the supreme arbiter of all questions of order." "His commands must be implicitly obeyed." "He has the right of closing his Lodge at any time that he may deem expedient, notwithstanding the whole business of the evening may not have been transacted."

In the old school of Masonry we were taught that the Master should have wisdom to open and govern his Lodge, set the Craft to work and give them proper instructions for their labor; *that* being the case, it was expected that *he* who was put into that office should be a wise master-workman, one discreet, amiable and dignified, and sufficiently well versed in Masonic knowledge and parliamentary usages, as not to require the assistance of these extraneous and artificial means. Beside which "the power of controlling the work would be taken out of his hands and placed in those of the members, which would be in direct conflict with the duties imposed upon him by the ritual."

These rules of order not only deprive the Master of all discretionary power, but they restrain the free action of the Lodge itself. If they are incorporated in the book of laws as a part thereof, they can only be suspended or amended as can any other article, and which, according to the old rule, can only be done with the consent of the Grand Lodge; consequently by these rules, a Lodge deprives itself of the privilege of varying its course of business, however important the emergency. Should they not be an integral part of the code; but are adopted simply as a temporary regulation in the shape of a resolution; even in this case, their controlling force cannot be *waived* unless by motion, which is open to debate, and if indulged in, would embarrass the proceedings of the Lodge very much.

Our fast Brethren should drop these new-fangled notions and keep the usages of Freemasonry unimpaired within their circumscribed limits *where* and *as* they found them. At any rate this is the opinion of your friend and Brother D.

A DAY AT THE BEACH.

About seventy of the members of St. Andrew's R. A. Chapter of this city visited Nantasket Beach and spent a most agreeable day together at the Rockland House, on Tuesday, the 10th July, ultimo.

The excursion originated in an invitation from Companion Capt. Rouel to the members of the Chapter to take a trip down the harbor to Hingham in the fine steamer Nantasket, of which he is the popular commander. The party, accompanied by a band of music, left the city at about 9 o'clock in the morning, and on their arrival at Hingham were conveyed in carriages to the beach, and were soon after engaged in such pastimes as the place affords, each according to his own taste—some in bowling, others in playing billiards, others again in boating, fishing and bathing, while the more quiet amused themselves in enjoying the cool sea breezes from the piazzas and pleasant rooms of the hotel. At 12 o'clock the tables were bountifully spread for a luncheon, and at 3 o'clock the dinner came off. With both these arrangements we believe the party were well pleased. We neither heard, nor saw cause for, anything to the contrary. Such delicacies as the season affords were supplied in abundance, and neatly served up. There was no speaking or toast drinking at the table, which, considering the warmth of the day, was quite an agreeable change from the general routine of such occasions.

The party left on their return to the city at an early hour, and on the way up the harbor unanimously passed a vote of thanks to Capt. Rouel for his liberality and courteous attentions during the day. The thanks of the party might also, and most deservedly, have been voted to the M. E. H. P., Comp. Briggs, and the committee of arrangements. The occasion was an agreeable one and all parties seemed to enjoy it.

ITINERANT LECTURERS.

The Grand Master of the Grand Lodge of Illinois has recently issued the following circular to his Lodges. The necessity for it originates in the duty he owes to his Grand Lodge, as its chief officer, to protect its subordinates and jurisdiction from the systematic impositions and swindling operations of a class of *itinerants* who are spreading themselves all over the country, under the patronage and as the agents of the greatest and meanest *Masonic Charlatan* of the 19th century. They assume to be the "Conservators" and teachers of the only *true* Masonic work and lectures to be obtained in this country or elsewhere. Other Grand Masters and Grand Lodges have been constrained to pursue a similar course; and this is well so far as it goes, but it does not reach the evil in the most effective way. This can only be done by excluding the vagrants from the jurisdiction, under the penalty of expulsion, and making the employment of them by the Lodges operate as a forfeiture of Charter. This should be done by every Grand Lodge in the country. In no other way can the *nuisance* be abated:—

Office of the Grand Master,
Aurora, Ill., June 24th, A. D. 1861, A. L. 5861.

To the Masters, Wardens and Brethren of the several Lodges under the Jurisdiction of the Grand Lodge of Illinois, I send fraternal Greeting:

In pursuance of the requirements made in the General Regulations, I called the Grand Lecturers together at Springfield, on the 17th inst., for the purpose of comparing lectures and work, and to preserve uniformity.

This meeting became necessary in consequence of a mistaken and too general an impression that our Brethren might receive, teach and use work and lectures taught by unauthorized persons residing either in or out of this State.

Such an impression should be at once corrected and abandoned, being at variance with all our usages, By-Laws and Regulations.

I am informed that many of our Brethren entertained the false idea that no system of work, lectures or ritual has ever been established in Illinois. The entire contrary is the fact. A more pure, compact, clear or elegant ritual cannot be found in America, than the ritual adopted by the Grand Lodge in 1846, known as the Webb Work, taught by one of his associates to John Barney, and by John Barney, as he originally received it, to several Lodges in this State, but more especially to R. W. Brethren Wm. A. Dickey, James H. Luce and Carding Jackson, Past Grand Lecturers,—all now deceased,—and to R. W. Bro. Thomas J. Wade, now Grand Lecturer at large for this State. At no time since 1846, has any other ritual been adopted, but the same ritual has been steadily taught, and repeatedly approved by the Grand Lodge, as the only standard in this Jurisdiction. This ritual harmonizes with that in Massachusetts, Maine and Vermont, and although it may vary in language to a trifling extent, yet the sense is the same, and it will agree with the rituals taught in either of those States, as nearly as the rituals of any two of them, all of which are from the same common source.

Previous to the Grand Communication of 1851, this jurisdiction was invaded by unauthorized lecturers teaching various systems, all at variance with ours, the evil consequences of which are felt to this day. At that time the Grand Lodge prohibited all unauthorized teachings, and in 1858 made a positive law upon the subject.

By the first General Regulation it is made the province of the G. Master to convene the Grand Lecturers to compare their lectures and work. This Regulation does not give the Grand Master power to *establish work or create a ritual*, but it does require the Grand Master to establish and preserve uniformity of ritual, lectures and work. It then follows that it is my duty to adhere to the old established work and ritual, and to require the authorized teachers of Masonry to teach them alike, and to enjoin upon the Lodges to acquire, preserve and practice the same, and allow no other to be learned or taught.

I am well assured that one or more Masons, *living outside of Illinois*, without consulting the authority of our Grand Lodge, in *defiance* of our By-Laws, Usages and Regulations, well known to them, have wrongfully and unmasonically presumed to enter our jurisdiction and disseminate, teach and establish work and lectures, and to seduce Lodges and Brethren from their allegiance, and induce them by crafty and plausable arts to disobey and disregard the plain laws, injunctions and prohibitions of this Grand Lodge, and in order to carry the mischievous designs *secretly planned and surreptitiously circulated* into effective operation, a *degree* has been invented to be conferred upon such as can be induced to aid and assist in the matter.

All this is illegal and clandestine, and subjects every Lodge and every Mason engaged in such work, to the highest penalties known in Masonry.

The Grand Lecturers who have been in session at the meeting just closed, to wit —Thomas J. Wade, Leander Church, John W. Banker, D. W. Thomson, Chas. Fisher and the Grand Secretary, have compared ritual and work, and are now prepared to teach the true Webb-Barney Work, as taught by Bro. Barney to R. W. Brethren Carding Jackson, James H. Luce, Wm. A. Dickey, Past Grand Lecturers, now deceased, and to Bro. Thos. J. Wade, State Grand Lecturer.

And I now command the Grand Lecturers in this State to teach said work and lectures, and no other.

I command the several Masters and Lodges in this State, to acquire said work, as soon as their respective circumstances will permit, *and to acquire it from the regularly authorized Grand Lecturers, and from no other persons.*

I command all Masons living without or within this jurisdiction, not authorized to teach or lecture by the lawful authority of this Grand Lodge, to refrain from teaching or communicating any Masonic Work or Lectures, except in their respective Lodges.

I command all Masons and Lodges in Illinois, who have received *newly created degrees*, purporting to be Masonic, or any work, ritual, or lectures from unauthorized persons, to abandon and abjure the same, and all obligations or promises resulting therefrom. A refusal to comply with these edicts will render the offender liable to loss of Charter, and likewise to the highest penalties known to Masonry.

I enjoin upon all Masters, Wardens and Brethren, to give me prompt and immediate information upon this subject, as far as they may be able, to the end, that our erring Brethren may be reclaimed in their allegiance, the guilty punished, and our sacred laws obeyed, the honor and dignity of the Grand Lodge preserved, its authority maintained, and the great and conservative principles which have so long governed the Craft in Illinois, and given them a wide-spread and honorable reputation, may still continue to govern them.

IRA A. W. BUCK, *Grand Master.*

MASONRY IN GERMANY.

WE are indebted to the N. Y. Courier, (Bro. F. G. Tisdall,) for the following statement of the present organization and condition of Masonry in Germany. The statement is, we believe, entirely reliable, and is therefore valuable as a paper of historical reference. The Order is under the control of nine Grand Lodges as follows :—

1. "Grosse National Mutter-Loge zu den drei Weltkugeln," (Grand National Mother-Lodge of the three Globes), in Berlin, is composed of 94 Lodges, (active) but has none in Meklenburg, Lubeck, or Bremen, as stated in the New York report.

2. "Grosse Loge von Preussen, genannt Royal York zur Freundschaft," (Grand Lodge of Prussia, called Royal York of Friendship), in Berlin, has under its jurisdiction 24 active Lodges, all in Prussia.

3. "Grosse Landesloge der Friemaurer von Deutshclan," (Grand Country Lodge of the Freemasons of Germany), in Berlin, has 71 active Lodges, inclusive of those under its jurisdiction at Hamburg. Mechlenberg-Schwerin, Lubeck, and Bremen, nine in all, omitted in the New York report.

4. "Grosse Landes Loge von Sachsen," (Grand Lodge of Saxony), Dresden, has sixteen subordinates, all of which are within the kingdom.

5. "Grosse Loge des Konigreichs Hannover," (Grand Lodge of the Kingdom of Hanover), Hanover, has 20 active Lodges, including one at Hesse Cassel, subordinate to her.

6. "Grosse Loge des F. M. Bundes, zur Eintracht," (Grand Lodge of Concord), in Darmstadt, has seven Lodges.

7. "Grosse Mutter Loge zur Sonne," (Grand Mother Lodge of the Sun), at Bayreuth, Bavaria, has nine active Lodges, including those in Wirtemburg and Grand Duchy Baden.

8. "Grosse Mutter Loge des Eklektischen F. M. Bundes," (Grand Mother Lodge of the Eclectic Union), Frankfort on the Main, has ten Lodges, including two in Hamburg.

9. "Der Grosse Lodge von Hamburg," (the Grand Lodge of Hamburg), has five Lodges in Hamburg, one in Frankfort on the Main, and sixteen elsewhere in Germany.

In addition to the Lodges under the above jurisdictions, the Grand Lodge of England has one Lodge at Frankfort A. M.; and there are six independent (isolirten) Lodges, viz: two at Leipsic, and one each at Altenburg, Gera, Ievern, Hilburghausen, and Ratisbon, making a grand total for all Germany of two hundred and eighty Lodges, with a membership of about 23,000 affiliates.

We would also state, that the Freemasons of Germany represent the most intelligent and respectable portion of their respective communities. They devote much more time to investigating the history and science of Freemasonry than is the case in this country, and to promote that object the better, have established a Masonic corresponding bureau at Leipsic, (the great central publishing depot) for all the Lodges in Germany, where the investigations of the bodies composing it, are exchanged for the benefit of all.

They also support three of the most valuable periodicals, devoted exclusively to the cause of Masonry, viz.: *The Leipsic Freemasons' Gazette*, published weekly, and now in its 15th volume ;—*The Bauhutte* (Builder's Hut) weekly, by Bro. Findel in its 4th volume ; and *The Latomia*, published quarterly, in its 20th volume. All the above are published at Leipsic, and have a world wide Masonic fame.

DURABILITY OF ANCIENT BUILDINGS.

MR. H. NEWMAN, of Winchester, in a letter on the decay of the stone in the Houses of Parliament, in the Hampshire Chronicle, says :—

"It seems to me to be worth a passing notice as to how we are to account for the judgment thus displayed by those ancient builders. It appears quite certain that Freemasons in their fraternal operative character had a good deal to do with the matter, occupying, as they then did, their proper positions in all buildings *where stone was the principal material used;* and as the master, who had the management of building, was elected by his Brother Masons, there was not much fear as to the result. I imagine that much more is due to this ancient Order, with respect to the old buildings, even in this country, than there is to the Roman Catholic Church, or any other church, beyond the mere paying part, as the Popes of Rome and many of the Sovereigns of Europe were glad enough to confide to their skillful hands, the work of erecting these magnificent buildings for the celebration of the ceremonies of the church, and conferring on them special privileges, and, above all (for that intolerant church), allowing them the exercise of their own Masonic rites ; but no sooner were the requirements of the church provided for with respect to buildings, and the separate profession of architects became more established, than the fraternity of Freemasons became obnoxious to that church which had before sought their help, and from this time the brotherhood lost its essential operative character, which was about the 14th century. And since that period the Operative Masons have not, as a rule, had so much control in building matters as the importance of that branch requires. It is true that, when Sir Christopher Wren was about to commence St. Paul's, he did not consult Professor This or Professor That as to the stone, but the *most eminent Master Masons of the day* (Operative Masons, of course), and, no doubt, there were some belonging to his Lodge, he himself being a Freemason.

GRAND LODGE OF MISSOURI.

This Grand Lodge held an annual communication at St. Louis in May last, a printed copy of the proceedings of which has been politely forwarded to us by our esteemed Brother the Grand Secretary. But fiftyseven Lodges were represented and there seems not to have been a very large attendance of members, owing probably to the distracted state of the times. The Grand Master's opening address is a sensible and well prepared paper. We give a few paragraphs :—

THE RELIGIOUS CHARACTER OF MASONRY.

Our good and merciful God has permitted us once more to meet in annual council for the well being of our Institution. Two thoughts now prominently arise in our minds. First, a rightful sense of gratitude to Him, who, as we believe, has preserved the Masonic Order in organic form through nearly three thousand years, and from century to century, has permitted it to extend from country to country, constantly enlarging the number of the Brotherhood, and therewith its respect and power for usefulness.

It has had a longer continuance and a larger extension over the earth than any other human institution. The Church of God alone exceeds it in these particulars.

Can any reflecting Mason fail to observe this remarkable fact, and to inquire from what cause it results, that this institution has survived the revolutions of time, has passed unchecked the boundaries of kingdoms and nations ; the divisions of mountains and oceans, of languages and national customs, and prejudices ; and while empires, and letters, and arts, and ancient religions have faded from sight, it has continued vigorous in old age ?

There can be but one reason for this astonishing fact, and not to observe the reason will be not to know the nature and purpose of the institution, and the foundation on which it rests ; that foundation like a kindly soil giving to it continued life and strength.

Observe the fact, that though Masonry in the aggregate is not a religion, yet it professes a religion. It is the revealed religion of God, taught by prophets and apostles. The grand leading purpose of the institution is, that while it proposes to cultivate science and arts, to give aid and relief to the needy, to cherish peace and harmony, it also proposes to polish the rough ashler of fallen humanity, to reform, to regenerate the old into a new creature, and thus to prepare the man in the earthly Lodge, and by the revealed lights signified by its spiritual emblems to ascend to the Grand Lodge on high by the aid of the prophetic ladder.

Thus it is that while the early heathen religions, which knew not the Bible light of our altar have passed away, our Order knows none of the feebleness or decay of old age.

The first thing that you see in a Lodge is that great revealed light. The first thing that you profess in a Lodge is a trust in the God whom you learn to know in that revelation. Among the first lessons taught you in the Lodge, is that without revelation you are in darkness, that by nature you are unfit even for the earthly tabernacle, and therefore the original material must be straightened and squared and smoothed into a new and better being. These things are fundamental principles of God's revealed religion—the whole rests upon an altar for sacrifice—and they being your first lessons, teach you to become truly and fully Masons, that religion must be cultivated in your hearts. It has been said by them of old, that men become Masons first in the heart ; but many do not reflect how it is that they become so first in that quarter. It is, indeed, to be feared that many never do become Masons, otherwise than in outward form and mechanism.

Now that we see what our institution proposes, we can see a very satisfactory reason why our God has enabled it to live so long and yet no appearance of decay ; nay, rather increasing in vigor and promising to continue on indefinitely.

Do not suppose that I have said too much on this subject. I would rather suppose that I had not done the duty of a Grand Master, if I had not invited your attention to this wonderful element of Masonic life. Let us, as Masons, ever remember this fact when in our Lodges we offer devotions at our altar, looking to Him whom the altar represents. I will take this occasion to observe that no man who doubts the existence of God, or his providence over the world—and no man who disbelieves or doubts that our Bible is his revelation—and no man who does not intend thenceforth, to polish the ashler according to the teachings of the Bible, can ever become what Masonry contemplates. He should be closely examined by the Committees, and otherwise not be recommended. My advice to Masters of Lodges is, that they use due diligence in charging Committees on this particular. Our well-being is not in the number of members admitted ; it is rather in the quality of the material.

OBJECTING TO CANDIDATES.

Captious objections in relation to the admission of candidates are often a source of evil. While they offend the friends of the candidate, they sometimes prevent the admission of worthy men who might be highly useful. If members would always reflect that they are expected to vote solely in view of the good of the Order, and never to gratify personal feelings of like or dislike, then there would be no trouble on this head. But if members will take that occasion to gratify personal likes or dislikes, it cannot fail to produce discord among Brethren, and sometimes to admit unworthy or to defeat worthy applicants.

Presiding Masters cannot too earnestly impress upon their Brethren that we have but one law in relation to this case ; that is, that they are not to consult personal feelings, but rather the honor and prosperity of the Order.

If a feeling of loyalty will not be sufficient to govern them, then a dangerous evil will have already grown up among us, from the fact of having too easily admitted improper members.

OUR COUNTRY.

Brothers, my feelings lead me to make an appeal to the fraternity in relation to the present condition of our country !

Our fraternity embraces the whole in bonds of charity. As Masons, we know no North, no South, East or West ; yet we know our country and brotherhood everywhere. Peace and harmony are the mission of our Order. Whatever individuals may feel to be their duty as citizens let us not forget our brotherhood ! Let no bitter personal animosities spring up among us ! Let us remember the fraternal cord and its duties !

We can do much to assuage the bitterness of the present time by trying "as much as lieth in us to live peaceably with all men," and especially with those of our own household !

May the good God keep you all in harmony and brotherly love !

THE LATE BRO. GEO. H. C. MELODY.

Since our last convocation death has been in our midst, and Past D. G. Master George H. C. Melody has fallen by the way—taken away, doubtless, from the evil to come—yet gone, we trust, to reap the reward of a just and perfect Mason, in the Grand Lodge above, where the Supreme Grand Master of the Universe presides.

It well becomes us of this jurisdiction not only to remember but to cherish the name of our deceased Brother, ever bearing in mind the many valuable lessons, and wise and timely admonitions, which, in the long years of his labors in our midst, he has left behind, as mementos of a zealous and ardent lover of the Craft.

To Bro. Melody we of this jurisdiction must ever be debtors for his timely services and sacrifices, for the well being of the Institution in its infancy in this and the adjoining States. His labors for the Craft extend over a space of more than forty years in our midst, and in all of which he was ever at his post urging us on in our great cause of universal brotherhood and good will to men.

REPORT ON CORRESPONDENCE.

This report is from the pen of R. W. Brother O'Sullivan, Grand Secretary, and is worthy of the high reputation of that excellent officer. It is a comprehensive digest of the doings of sister Grand Lodges, with comments by our Brother. The following extract will commend itself to every conservative and intelligent Mason :—

> There appears at the present day, an insane desire on the part of Masons who have acquired some little prominence, to overleap those barriers with which our ancient Brethren fenced in the hidden work of our Order, from the eyes and ears of the profane. They write as if untrammeled by moral or legal restraint, and that, which twenty years ago, if committed to writing and published to the world, would subject the offenders to the *heaviest* punishment known to our Order, is now blazoned forth with an unblushing assurance which is hurtful to Masonry, and causes the heart of every reflecting Mason to throb with sorrow.
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> The legends and traditions which are so intimately interwoven into the system of ancient Craft Masonry, and which constitute the *marrow* of our ritual, are recklessly dragged to light; exposed to the gaze of the profane ; and much show of learning is displayed, to give them an actual existence and a meaning different in many vital respects from that which has been handed down to us of the present generation, from ages long past. The simplicity and morality of the ritual is sought to be destroyed, its wisdom, strength and beauty to be obliterated ; and those Brethren who have fondly clung through good report and evil report, amid storm and sunshine, to the sublime teachings of Masonry as contained in the three degrees of Apprentice, Fellow Craft and Master, are now told by a few Masons in whom it is sought to concentrate all Masonic light and knowledge, that the traditions and legends, which they loved to rehearse and to teach to their younger Brethren, are but so many pleasing delusions, harmless in themselves, but wanting in that true knowledge of symbolism, that elevated sentimentality, which is only known and taught among those true Jacob Townsends.
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> It may be that we are but little qualified to judge of those things of which we write, that our conceptions of the sublime are not very extensive, this may be. We confess to a love of the quiet and beautiful in nature, rather than the grand and terrible. The modest lilly which adorns our prairies, teaches us as instructive a lesson as does the gorgeous sun flower ; a domestic scene by Ostade, Gerhard Dow, or Teniers have more charms for us than the forked lightning, the storm, and its fearful ravages of Salvator Rosa. We have no doubt, but that a holy family of Murillo would awaken more devotional feelings in our bosom than the terrible sublimity of the last judgment of Michael Angelo on the walls of the Sistine Chapel. And the lessons of love, peace and good will, taught in the Sermon on the Mount, sink deeper into our hearts than the dreadful denunciations of the Hebrew Prophets.
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> If it requires a knowledge of those hair-splitting theories of the early fathers, and a familiarity with the successful method of magnifying mole hills into mountains, so industriously practiced by many of our great lights, then do we confess our inability to comprehend the mysticism of this new revelation, or to sympathize with its teachings ; but if a long familiarity with the Ritual of Ancient Craft Masonry, obtained from the best sources, knowledge of its legends, traditions, history and philsophy, entitle us to write and speak in its defence, then will we put in a plea in its behalf, and entreat Grand Masters, Grand Secretaries, Editors, and all others of the Craft who write on this subject, to spare what is left us of the *hidden* beauties of the Order, and not to pervert its teachings from their legitimate designs, which are, a BELIEF AND TRUST IN GOD—REVERENCE FOR HIS NAME—OBEDIENCE TO HIS LAWS, and a *life hereafter*.

THE COLLEGE.

This property has been finally transferred to the State, and is hereafter to become a Military School. Of the conditions on which the transfer has been made we are not informed, but presume some reservations have been made in favor of the sons of Masons in the State. We should be pleased to receive a concise history of the transfer and of the real causes which have led to it from some of our Missouri friends.

AN HONEST OFFICER.

The Grand Secretary, in a report laid before the Grand Lodge, holds the following language :—

> Another subject I may be allowed to mention in this connection, and that is the discussion of the acts and the laws of the Grand Lodge. Many of my Brethren take exceptions (oftentimes without reflection), to its enactments and requirements, and request me to give my views regarding them. I have in reply stated that the only proper place for the discussion of such subjects is the floor of the Grand Lodge ; that every law and resolution adopted by that body must be obeyed in good faith until repealed ; that as good Masons we have no choice in this matter, and that my opinion, if given, would not, or should not, be of any authority, if it was in opposition to the expressed will of the Grand Lodge. While I claim the right to express myself freely upon all questions presented for the consideration of that body—its decision once made, my duty is plain : not to write or say anything which would in the slightest degree weaken the force of any of its enactments. I have therefore declined all such discussions with my Brethren.

We shall not give our Brother much credit for this evidence of his faithfulness to duty. He couldn't help himself. His own honest and true heart wouldn't let him do otherwise, if he should try. He is a true Mason, and is no more entitled to credit for this than for being an honest man and true friend!

An enlightened Committee, to whom "Mitchell's History of Masonry and Digest," was referred for examination, could come to no conclusion, and asked for one year's more time. "We look forward to their report on that nondescript work with some interest," says a contemporary.

AN EARNEST APPEAL TO THE BRETHREN.

THE following is the eloquent conclusion of the report of the committee on foreign correspondence in the Grand Lodge of Missouri, submitted at its annual communication in May last, by its distinguished and talented Grand Secretary, the R. W. Brother A. O'SULLIVAN. We take great pleasure in transferring it to our pages, and commending it to our readers, as the aspiration of a warm and true Masonic heart for the best good of his Brethren and the welfare of his bleeding country :—

"When last we presented a report on Correspondence the political skies were bright, the people were content, save here and there a murmur of disapprobation. The country was progressing towards greatness with gigantic strides. At home, containing within itself all the material elements of prosperity in abundance; abroad, respected by all civilized nations. But what a contrast is presented at this writing! This once glorious confederacy rent in twain, one section arrayed against the other in deadly strife. The husbandman leaves his plow in the furrow, seizes his rifle, and rushes with hot haste to imbrue his hands in a brother's blood. The artizan abandons his workshop; the merchant and clerk the store. The lawyer and doctor lay aside their books, and enroll themselves in military companies. Even the Christian minister, who should be a man of peace, selects his texts, and discourses from the writings of the Hebrew prophets, rather than from the mild teachings of the Son of God. Reason appears to be dethroned, and common sense is at a discount. In such times of universal madness is it any wonder that Masons should be inoculated with the virus? Accordingly we find them arrayed against each other, uttering language anything but Masonic, and influencing the minds of their hearers to a pitch little short of frenzy.

"If this state of things continues, it is easy to foresee the most deplorable consequences. That good old rule which binds us as citizens to be obedient to the laws of the country in which we reside, will be disregarded. The chain which links us to each other will be awakened, and we will present the sad spectacle of ancient and honorable fraternity crumbling to pieces before the inevitable calamities, which are about to befall us.

"Can we arrest this great misfortune? Are the teachings of Freemasonry, if practiced, sufficient, if not to cause our Brethren to be united, at least to induce them to practice those beautiful tenets of our Order—brotherly love and relief. We firmly believe that if we were more deeply impressed with the sublime lessons taught in Masonry; if we could realize in all their force and comprehensiveness the covenants which bind us together, Freemasonry would, as of old, exercise a potent influence. On the tented field, in the heat of battle, and by the couch of the dying, in all the trying and varied scenes of a soldier's life, when all of earth is about to fade from the dying gaze, the warm grasp and the loving tones of the craftsman's voice, as he whispers a prayer, would be felt and recognized, and the spirit would pass to the throne of God with the halo of Masonic prayer surrounding it as with a glory. In view, then, of the perils which encompass us, how important it is that the Masonic sentiment should be cultivated and strengthened. Let us then endeavor to practice that first great lesson taught us—to subdue our passions. Let us be careful in the fratricidal strife that is upon us to remember that we are Masons, members of the same great family, scattered like the builders of old throughout the world, and that though arrayed against each other on the battle field, the cry of mercy will ever be attended to; the sign of distress never go unrecognized, and that while we discharge all those duties devolving upon us as citizens we will not forget our duty as Masons. But, above all and before all, let us earnestly supplicate the GREAT I AM that HE may have mercy upon us as a people and influence our minds to return to the paths of pleasantness and of peace. May God, to whom we as Masons bow in humble adoration, bless, protect and sustain our country, and enable our people to bear up against those calamities with which we are now threatened."

THE VIRGINIA TEMPLAR SECESSION.

THE following interesting correspondence appeared in the New York Saturday Evening Courier of the 20th July last :—

Wheeling, 27th May, 1861.

Hon. BENJ. B. FRENCH, *G. Master K. T. U. S.*

Most Eminent Sir Knight—I have received from Eminent John Dove, G. Recorder, a circular, containing your address to all "true and patriotic Templars," and the reply thereto by M. Em. E. H. Gill, in which he gives you notice that "The G. Commandery of Virginia is no longer under the jurisdiction of the G. Encampment of the United States, and will no longer regard or obey any order or edict emanating from its officers."

Wheeling Commandery, of which I have the honor to hold the command, originally, as you know, obtained its Charter from the G. Encampment of the U. S., under whose exclusive jurisdiction it remained for many years, until we were transferred to the G. Commandery of Virginia, when that body became subordinate to the G. Encampment of the U. S.

The Knights under my command are not disposed to acquiesce in the act of the M. E. Grand Commander, by which our connection with the G. Encampment of the U. S. has been so unceremoniously dissolved; but, on the contrary, they are anxious that our *original* relation to the G. Encampment of the U. S. should be, as soon as practicable, re-established; so that we may be at once removed from the jurisdiction of the G. Commandery of Virginia.

I hope, therefore, to have the honor of receiving from you, at an early day, such suggestions as your superior judgment may dictate to aid us in adopting a legal and constitutional course to arrive at this end.

North Western Virginia has given a large majority against the ordinance of secession, and the utmost enthusiasm for the Union prevails among the people, throughout the whole region.

I have the honor to be fraternally yours,

W. J. BATES, *Com. of Wheeling Com'y, No.* 1.

REPLY.

"Office of the G. Master of K. Templar of the U. S. of A.,
City of Washington, June 18th, 1861.

"W. J. Bates, Esq.,
Em. Com. of Wheeling Commandery, No. 1, *Wheeling, Va.*:

"*Em. Sir Knight and Brother*—The overwhelming calamity that has befallen me in the loss of a dearly beloved wife, who died on the 6th of May last, has almost driven from my mind everything of a business character.

"To escape in some measure from my grief, I left this city soon after the sad event, on a visit to my relatives, and only returned on Saturday last.

"Among many letters which came during my absence, no one has given me more pleasure than your's of the 27th May, inasmuch as it gives me Knightly assurance of the loyalty of the Templars of Western Virginia, and is in striking contrast with the extraordinary missive of G. Commander Gill, of April 27th.

"I was not only astonished, but deeply grieved by the receipt of that Sir Knight's letter in reply to my circular. Certainly nothing in my circular called for such an outbreak of passion, and expression of unchristian and unmasonic feeling. It seemed to me as if, from some unaccountable reason, he went out of his way to endeavor to wound my feelings. Could he have known the workings of my heart, when, at the hour of midnight, at the side of a death-bed, I wrote that circular, he would, if there remained any human feeling in his bosom, hardly have written to me in any other tone than that of a high-minded and honorable Templar!

"The spirit of pure good will and heartfelt kindness towards all my fellow-citizens *everywhere*, and most especially to my Brother Templars, was upon me, and I wrote as I felt. Not one drop of blood had then, to my knowledge, been shed in the unnatural contest so unnecessarily initiated by South Carolina, and deeming it a solemn duty to use every effort in my power to prevent the impending conflict, I wrote and issued that circular.

"I have never before, in any way, noticed Grand Commander Gill's letter. I could not reply in the hostile and uncharitable spirit which characterized it, and the heart that would not appreciate more correctly the sentiments of my circular, could not be touched by anything proper to be written by the Grand Master of Knights Templar!

"I should not now allude to it, were it not *officially* necessary in replying to your letter.

"I have received no official notice that the G. Commandery of Virginia has withdrawn from the jurisdiction of the G. Encampment of the United States; for I by no means recognize the authority of *any* G. Commander, without the formal direction of the G. Commandery over which he presides, to withdraw the allegiance which that G. Commandery has long acknowledged. It will be time enough for me to act, when those who placed Sir Knt. Gill in the position that he occupies, see fit to vote that the Grand Commandery of Virginia will *secede* from the G. Encampment of the United States. When that is done I shall act promptly.

"Should the G. Commandery of Virginia ratify the hasty and undignified conduct of its G. Commander, as a matter of course Wheeling Commandery, No. 1, and all others who choose to dissent from such secession, will be cordially recognized as loyal to the G. Encampment of the United States, and stand enrolled beneath its banners, and all Knights belonging thereto, be recognized as Valliant, Magnanimous and Honorable Templars.

"I pray God that, in any event that may happen during the awful contest now spreading sorrow and mourning over what seemed so recently God's favored land, that I may not forget *that* 'Charity which suffereth long and is kind; is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth;' and which so well becomes every Free and Accepted Mason, and every Templar Knight.

"With fraternal regards to the true and loyal Knights of your command, I subscribe myself,

"B. B. French,
G. M. of K. Templars of the U. S. of A."

LASWARRIE.

AN INCIDENT FOUNDED ON FACT.

BY A PROV. G. C.

It is not often now-a-days that we hear of Laswarrie; very few of the present generation know that there is such a place upon the face of the map; very many of the past generation have entirely forgotten its whereabouts; and yet before its little Nullah was once fought one of those hard-won, bloody fights, which have rendered the British name so terrible in the Hindu's ears, and gained the British soldier his most befitting character for a resolution amounting to bull-dog pertinacity.

Laswarrie was like Plassy, or Thermopylæ, to go back to olden times, a spot where pluck vanquished force, and heroes discomfited a host.

Men's minds are now filled with reminiscences of the Crimean struggle; they tell us, when they talk of war, of how the hordes of Russ fell on the few hundreds of the Royal Duke's Division, and they relate anecdote after anecdote to prove how gallantly his warriors met and repelled the onslaught, just as if such deeds as that dark morning saw had had no parallel in the days of old, and had found no impress in the pages of preceding history. Men talk now of Louis Napoleon's rapid marches, and his vigorous and energetic movements; and they worry themselves because the Gallic Emperor, having shown such singularly warlike capacity upon the soil of Northern Italy, might, perchance, if outward circumstances pressed, or the whim seized him, try similar erratic feats upon the southern shores of England. Ah! well! he would require, I take it, some little activity in quantity and quality surpassing what he possesses already, to manage any undertaking of that sort to his own satisfaction. And a pity, surely, is it that, instead of raising all this useless, yet irritating clamour, we will not bide quiet as we recall to mind that British grenadiers are prompt as he in showing pluck, and that English cavalry are swift as he in marching on to meet an enemy. At least, so was it, when Lake's four thousand "handful of heroes" chased through North Deccan the huge flock of "Deccan Invincibles," and brought them to bay beside the Nullah of Laswarrie. And so will it be again for aye and for ever. Let the screw and the paddle do their work ever so expeditiously, no steam will ever—can ever anticipate the gathering of the "corps;" no debarkation could be effected ever so hastily, but that the scarlet and the grey would acknowledge it with a thorough English welcome—and a warm one, too!

But enough. On Laswarrie hangs the tale; and epics and heroics, with all attendant fustian, are as unwelcome now and here as—as—any friends under certain circumstances from over the water would be any time at Portland or New Haven.

"Where is Laswarrie?" brother apprentice, did I hear you say? When you are perfectly acquainted with the Globe on B., you will remember it as a little village not far from Delhi or Agra.

By-the-bye, whilst on the subject of geography, I heard of a clergyman, the other day, who goes about preaching for a society who talks of the poor Hottentot on the burning plains of India. Well, Brother E. A., Laswarrie *is* in India; but not where those poor Hottentots are exactly. There is nothing like saving yourself and your neighbors trouble, and taking things in a general sort; even *geography*, if it come in the way. But to Laswarrie. For, Brother E. A., did you ever study Uncle Toby's tale? No. Then read, read, and advance in literature, and then seek the grade F. C.

It was before seven in the morning of the 1st of November, 1803, that the advance guard of the 8th (King's Royal Irish Hussars) Light Dragoons, led on by one whom all the regiment loved, was successful in drawing out the fire of Scindiah's artillery. Right well did those skirmishers remember then "their former valor;"[*] right gallantly made they their dash upon the frightful front of guns before them with the as frightful columns of the enemy supporting that magnificent artillery.[†] Oh! fearful was the havoc the fiery torrent of molten lead made amongst their ranks. Their gallant leader, hero of a hundred fights, falls in the arms of glory—but what matter? Of leaders there are plenty, when each man dreads to be the last. Yet one after another sinks, lulled in his last slumber by the cannon's roar, until the junior cornet, almost a boy, alone remaining, rushes to the front, and assumes the glorious post.

The guns are gained; sabre and sabre now perform their bloodthirsty work; but the enemy have had the precaution to lock their pieces together, and the struggle therefore is the more intense. That part of the artillery which had committed the most slaughter had been admirably worked by the Comte de ——; and as the cavalry retire from the *melee*, this French officer and —— suddenly meet.

Instantaneously blade crosses blade, and for a moment the duellum is favored by an accidental ring.

The crowd of men and horses, however, is immediately again astir; and, as it pours along to the recall, ——, streaming with blood from a severe cut across the face, is hurried away with it.

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[*] Part of the motto of the 8th Hussars.

[†] It numbered 110 pieces.

That day, however, little though it is known now, was destined to be a day of rest to none, the activity of whose souls could in any way rouse the wounded body. In a short time the cavalry are again ordered to the front, and —— volunteers to lead them on. Again also he encounters his opponent of the enemy's artillery, and the duel, for such in strictness it must be called, is of course renewed, and with almost the same results. This time, both wounded, they are separated again by the tide of battle, as it rolls forwards and backwards, before and amongst those well-served and well-defended guns.

Later in the day the colonel of the 8th fell shot through the heart as he cheered his heroes on. —— caught the body as it descended, and hurried away with it to the rear, whilst a hoarse cry of infuriated men resounded high above the stamp of horses and the clang and rattle of sabres. It was the fell murmur for revenge; and ——, too, weak and wounded as he was, felt his heart responding to it as it rose.

His burden disposed of, he sped, rapidly as charger could speed, back to rejoin his companions; but it was too late; that dense array of cannon had been carried; the gunners had been chased into the formidable squares of infantry beyond; and, although his dragoons were not indeed able to hold their own, V——'s death had been fearfully avenged. Singularly enough, however, ——, riding as it were *solus* after his regiment, at this very juncture fell in once more with his previous antagonist, and a third time did a hand-to-hand encounter take place. Feeling, moreover, horribly enough, as if they were destined for each other, it was no child's play in which they then engaged. Already ——, though even at that age a splendid *sabreur*, had received a wound on his head, the trace of which he carried to his grave; even now another as fierce a blow is descending, and that, too, with cleaving force, but a successful guard averts it, and a fortunate cut upwards immediately following it, renders the sword arm of the Frenchman utterly powerless. —— prepares in an instant to thrust upon his cut, when he imagines he recognizes the F. C. sign faintly and imperfectly given by the already drooping foeman; half given, I should say, for reasons the military Brother, or even he unaccustomed to sword exercise, will easily understand. The thrust of death is at once withheld, and the victor would have sheltered the vanquished from any and all further harm, had not the recall been sounded, and had not the return of the regiment, or what remained of it, rendered his benevolent and Masonic intention impossible.

Singularly enough, however, that was not the last he was to hear and see of his *quasi* friend.

In the afternoon, a private of his own troop delivered up to —— a prisoner—the very same French officer—who, having somehow noticed and recognized —— again, had contrived to make known his desire of being transferred into his Masonic Brother's keeping. It was done; and for more than two months did the two, —— and the Comte de ——, live together in the same tent, mess together at the same table. I cry pardon, *messieurs militaires*, it is campaigning time,—feed together from the same foray,—and share together all the privations of a rapid and vigorous pursuit.

Was it any wonder, then, that a close friendship was struck between them;

and that for that time, at least, those ancient stories of Damon and Pythias, and of Pylades and Orestes, ran a very fair chance of being modernized; but all things, even sworn friendships, come to a practical end; the prisoners were exchanged, and ——'s chum departed with the rest.

Years rolled away—the years of incidents and changes that belong to a marching dragoon's life; and, in due course, no more was seen or heard by —— of his quondam prisoner and friend. A few kind letters passed at first, just after the exchange; and from these —— learned that the other was to leave India for his native land, but he never was able to ascertain if this had actually occurred.

* * * * *

Without doubt, it is one of the glories of the British Constitution, a glory suspended from red-tape ribbons round Britannia's martial neck, that the real soldier, the actual campaigner, the solid pillar of England's fame, the virtual gainer of her provinces, rarely, if ever, meets with his just reward. It seems now to be an understood thing that

> "Sunt sua præmia laudi."

Filthy lucre is far below the warrior's notice, surely!

Bah! when will England learn that it is her duty to leave her "feather bed" soldiers to their own devices, to smother themselves in their bolsters and pillows, their tinsel and trappings, and all the other abominations? When will she turn a dull eye upon her "white feather" captains, children she ought to be heartily ashamed of, whatever be their parentage or party? When will she do justice to the *honest* sons of the sword? They don't ask her pity—government pity is an absurdity in terms; they don't beg for paltry alms, *doled* out in the shape of an overworked inspectorship, or an underpaid barrackmaster's post; but there is one cry that does, and that mightily, spring from every field where their gore has drenched the ground; they do require that their blood be valued at its proper price; they do and they will demand, to all future ages, that the injustice of their country shall not follow upon the injuries of the enemy.

I have known, pshaw! so have scores of all the good people around me, the holiday ensign become lieutenant, captain, major; I saw him colonel the other day; but he was a canny body. The curse of Midas was his blessing. Danæ is not dead, good Brothers E. A. Oh, no! whatever you have been taught about her by the Orbilius you have lately wished good-by to. No such man (thanks to the negligence of that very queerly, and, indeed, to say the least of it, badly dressed lady on the halfpennies) is stopped by either man or beast as he passes between the huge sentry boxes down in Parliament street. I have known, I say, such a man go up and up—there has been no end to his going up—although he has literally never been on the field; or, to use soldier's phrase, seen a shot fired. His brother (we will call him) A., B. or C., a tried soldier, who has lost the wherewithal to further his interest, swelters a barrackmaster in the tropics.

Such a post, many, many years after Laswarrie, did —— fill. More than a quarter of a century had passed away, and the old man had learned to forget, amidst the, *to him*, detestations of rum drinking and gambling, which on every side abounded, the hopes of fame and position indulged in younger days.

It was evening when a grey-haired, but yet active and exceedingly powerful-looking man even in the decline of years, sought shelter for himself and his wife, as well as for their horses, from an impending storm, at the door of a resident gentleman's house in the interior of one of the West India Islands.

It was our old friend and hero ——, who had but a few days before entered upon the discharge of his duties as barrackmaster there.

Of course, with West Indian courtesy, the request for shelter was acceded to; the master of the mansion himself pressed a warm welcome; the horses were ordered round to the stables, and the hospitality of the house was duly proffered, whilst, as the storm was of a long continuance, it became a matter of politeness to accept it.

During dinner the conversation repeatedly flagged; for the host, otherwise a model of politeness, seemed at times completely lost in reveries. It was after one of these, more than usually deep, that he suddenly attracted ——'s notice by rapidly making the F. C. sign. The latter, who detested *knife-and-forkery* of every kind (and, Brothers, you will recollect that that was a favorite degree in days gone by,) and had ceased for some time to take any interest in Masonry, still, having noticed it, repeated the movement.

"Were you ever," hurriedly gasped, rather than said, the host, "in India? at—at—a little village—Laswarrie? where—"

"Certainly I was; I served with my regiment as a cornet there," answered ——.

"A horse, a light horse regiment, was it not? and after it you had an artillery officer as a prisoner?"

"Yes, certainly, he was exchanged," replied the other, in his turn scanning his host with a very curious eye.

"I thought so, I thought so!" was the exclamation; "I thought so almost from the very first moment—my friend! my friend!"

* * * * *

The pair had met again; met to enjoy many an happy hour; met to renew a friendship terminated the second time only by the HAND OF DEATH.

CAGLIOSTRO TABOOED IN ILLINOIS.

It is extremely gratifying to us, as we know it will be to every loyal Freemason, to find that our exposures of the machinations of the *American Cagliostro*, have not been unrewarded. Solitary and alone we entered upon and continued the disagreeable duty of denouncing the attempts to defraud the Masonic community by one, who had used his position to fatten at the Masonic crib, by clandestinely endeavoring to foist *his* pretended "Webb" work and lectures upon the Society, binding his agents under the obligations of "newly created degrees," to *secretly* further his objects.

Some time since the Grand Master of Illinois, the enlightened true-hearted Dr. Buck, requested us to forward him the articles we published in relation to this painful subject; and after fully investigating the matter, he deemed it his duty to issue a proclamation forbidding, under the heaviest pains and penalties, the practice of any other than the legitimate ritual in his jurisdiction.—*N. Y. Saturday Courier.*

OUR COUNTRY.

Companion O'Sullivan, of Missouri, from whose admirable report to the Grand Lodge of that State, we have elsewhere quoted, closes a similar report to the Grand Chapter of Missouri, in the following beautiful and impressive terms:—

The perusal of the proceedings commented on convince us that in the several Grand Chapters and their subordinates, peace and brotherly love prevail. No exhibitions of unfraternal feeling are observable. No unmasonic language falls harshly on the ear. The comments of writers are courteous, and evince a desire to avoid exciting the passions or the prejudices of their Companions. And the conclusion at which we arrive is, that within the past year a large measure of prosperity has been meeted out to Royal Arch Masonry.

If we are deeply impressed with the works of creation, what an ample field for thought is offered to the contemplative mind by the changing year, bringing at stated times spring, summer, autumn, winter, typical of childhood, youth, manhood, old age! How sudden and startling the change from winter to spring! It is but a few weeks, and the angry blasts of winter, like the fierce wrath of a passionate man, was heard loud and boisterous, when they suddenly disappear before the invigorating breezes of spring. The rivers and brooklets bursting from the icy embrace which so long bound them, are now rushing with headlong impetuosity to lose themselves in the restless ocean, fit emblem of unbridled youth. As we write, the prairies bordering our cottage home are like a piece of rich tapestry, decked with thousands of beautiful variegated flowers, the handiwork of God. The birds silent in winter, now joyous, send forth from their little warbling throats hymns of praise and thanksgiving. The voice of the husbandman is heard in cheerful strains, as with vigorous arm he guides the plough, preparing the earth to receive the seeds, which will at the appointed time send forth a bountiful reward for his labor. Thus God plants the seed of his divine love in the hearts of men, and when scattered on fruitful soil, and watered by the tears of repentance, brings forth an abundant harvest of generous thoughts of noble deeds. The earth itself, like a beautiful bride decked with gorgeous vestments, yields itself to the invigorating embrace of the sun. When earth and air are resonant with the praises of God, why is it that man alone, like an unstrung harp, sends forth notes of discord, when all else is harmony?

If the present unhappy condition of the people was brought about by foreign armies traversing the country, carrying desolation and death wherever they appeared, the sympathy of the civilized world would be aroused in our behalf. But when we reflect, that our present troubles are of our own devising, we must acknowledge that we alone are to blame, and must abide the consequences. Why are the hearts of good men oppressed with sorrow when they contemplate the distracted condition of this once glorious confederacy? Why do men indulge in fierce and angry invective, and those who should be brothers denounce each other as enemies? Because we, as a people in the day of our prosperity, have forgotten God, and we are now like His chosen people of old, to feel the terrible effects of His anger!

Have we as Royal Arch Masons collectively or individually contributed in any manner to bring about these troubles? If so, let us humble ourselves before the Great I Am, and invoke Him to spare us the realization of that dread calamity which hangs over our unhappy country like a funeral pall. Let us supplicate that He may change the hearts and understanding of men, so that all may acknowledge that he is a God of infinite love and mercy; and let us fervently pray that this nation may be once more a light set upon a hill, shining with such mild radiance that the nations of the world may be guided,—not dazzled by its brilliancy. But above all, and beyond all, let us by our acts proclaim that Jehovah is our God, and our refuge in all times of trouble and tribulation, and that to His name is to be ascribed Power, Glory, and Dominion, now and for ever!

INITIATION OF HIS HIGHNESS THE MAHARAJAH DHULEEP SING.

The 13th of March, 1861, saw a great and important event in Masonry, one which deserves to be recorded, and preserved in the annals of the Order, namely, the initiation into the Craft, in Lodge Star of the East, of His Highness the Maharajah Dhuleep Sing.

It is no exaggeration to state that such a splendid and successful meeting in connection with Masonry has never before been witnessed in Calcutta. The Lodge and banqueting hall were crowded with the representatives of all the influential sections of society eager to do honor to the highly distinguished neophyte on this interesting occasion.

When we reached the Freemasons' Hall, we found the entrance hung with flags, and a scarlet cloth laid on the floor of the covered entrance reaching from the gate to the foot of the stairs. The staircase was hung with flags, ornamental devices, and Masonic bearings, all the way up to the Lodge-room, on the third floor. To avoid confusion and the crush of such a crowded assembly, the Brethren were invited, as they arrived, to take their seats in the Lodge-room. By this arrangement the reception room, when the Maharajah arrived was occupied only by the dignitaries of the Craft, consisting of the R. W. officiating Prov. G. M. and his Wardens, and the W. M. and P. M. of the Lodge. At the appointed time the officiating Prov. G. M. and the Master of the Lodge led the procession into the Lodge-room, followed by the Grand Officers, and the business of the evening commenced. The degree was administered by the W. M. of the Lodge, R. W. Bro. Hugh Sandeman, *C. S.*, in right excellent style, and in a manner worthy of the occasion.

The proceedings having closed, the Brethren adjourned to the banqueting hall, and we are bound to say that nothing could possibly have been in better taste than the style in which the hall was decorated with national flags, Masonic banners and emblems; the ornaments and furniture of the table were elegant, rich, nay splendid, and the Grand Officers and the Brethren seated around the board, many in military uniform, and all in full Masonic regalia, added to the picturesque effect of the scene.—*Calcutta paper.*

MASONRY, ANCIENT AND MODERN.

THE dissemination of Masonry, and the traditional record of events which preceded, accompanied and followed it, commenced at the completion of Solomon's Temple. From Palestine to Phœnicia, and thence by easy and natural stages to each nation distinguished by its love for arts and sciences, the instructed eye of the well taught Mason sees in the dim traces that still survive the devouring tooth of time, the dim pathway of the Masonic Society.

The great principles of association bind all its elements together.

The need of help, and the readiness to bestow aid, the one as wide-spread as the human family, the other the child and creature of liberal and refined education and trained humanity, were, and are, the springs and sources of the Masonic brotherhood, and the close alliance of the Mystic Tie, invented and enforced for the defence and support of the operative Mason, became, at length, the distinguishing beauty and the peculiar characteristic of the speculative.

And thus, down the rushing torrent of time, comes submerged and out of sight in the whirlpools that engulphed empires and made nations their playthings, sometimes stamping its existence in the minsters and abbeys, cathedrals and palaces, which piety or luxury loved to erect, we trace the footprints of the successors of those who erected pillars, one on the right and the other on the left, of the beautiful porch that yielded access to the Temple of God.

These strong old days are gone. No longer now does the Free and Accepted Mason in very deed work out his apprenticeship and hew out testimonials from the solid rock. No longer does the Fellow Craft adjust, with square, plumb and level, the rough work of the Apprentice. No longer does the Master, or overseer of the work, supervise the actual labor of his inferior.

But modern Masonry, abandoning all these grosser elements of toil, teaches all the great elements of religion and morality, of common brotherhood and universal charity, through the medium of these symbols and tokens of an elder time.

Deep in the mystic vaults of her representative temple, she rehearses the lessons of by-gone ages. From the ground floor on which her acolyte presses his first step—on through the glorious porch, the Winding Stairs, the Middle Chamber, the unfinished Holy of Holies—every footprint of the initiate is on hallowed ground.

The absolute and final belief in God, which admits him, is deepened and intensified as he goes on, and the life that is within the man is cultivated, educated and fitly taught in lessons of never-dying import, until the immortality that has been enforced upon his soul by indelible impressions becomes his actual and unquestioned belief.

Along with this faith in God and hope in himself and mankind Masonry teaches to her followers the largest charity for all—charity in the true and original sense, which means unselfish love—that affection of soul which survives the wreck of matter and the crush of worlds, and is nearest akin to Deity.

The system of words, signs, tokens, grips and symbols, which were the protection and evidences of the operatives who travelled in foreign lands, remains—but etherealized and spiritualized into a higher meaning, a more effective union.

Masonry is meant to be as universal as the world, its love all embracing, extending wherever the cry of suffering and of innocence goes up to Heaven. Fully combining in its own existence this great original system of teaching by symbols, and this other great element of enlightened and systematic charity, Masonry survives to-day, in all the magnificence of its superb proportions, glorious in its original beauty, enriched by the labors of twenty centuries, filled with the spoil of all nations and tongues, founded on the solid rock, course upon course of Solomonian Masonry, bearing aloft the glorious fabric, with doors inexorably closed against the base, the cowardly, and ever opening for the true and faithful. There stands the edifice of modern Masonry.—*Anon.*

PENNSYLVANIA ON THE NEGRO AND HAMBURG QUESTION.

FROM the Report of the Committee on Foreign Correspondence of the Grand Lodge of Pennsylvania, published by authority, we learn the following in relation to the "Documents respecting the Controversy between the Grand Lodges of Hamburg and New York, published by the Masonic Historical Society in Brooklyn."

"We do not recognize these 'documents' as Masonic, or coming within that class of publications which are entitled to be Masonically considered by this G. Lodge. They are not authorized by any Grand Lodge with which the Grand Lodge of Pennsylvania is in correspondence. This might be all that is necessary to be said concerning them. We desire, however, to remark that we do not recognize any convocation of negroes or 'colored men,' whatever, denominated as 'Free and Accepted Ancient York Masons.' We do not recognize any proceedings, acts or institutions of such persons, as entitled to Masonic attention. As well might we be called upon to notice a meeting of persons who have no other Masonic right to confraternity with Masons than their self-styled and unauthorized Masonic name. There is but one source of Masonic life, and but one mode of Masonic investiture. There is but one door into the true Masonic fold, and he that seeks to enter by any other opening fails in his purpose. There is but one light which enlightens the Masonic eye, and heart, and mind, and he who professes to have that light, from elsewhere than a temple dedicated to true Masonry, is an impostor. We do not recognize colored persons as Masons, and hence they are not entitled to any of the rights and privileges of Masons. This forecloses any discussion on the so-called controversy between these Grand Lodges. We are equally decided and uncompromising on the question of the right of any R. W. Grand Lodge to grant a Charter for a subordinate Lodge within the Masonic jurisdiction of an existing, recognized Grand Lodge. We will not regard with unconcern any such interference with the rights, powers and prerogatives of any sister Grand Lodge. It is worthy of the consideration of the R. W. Grand Lodges of the United States how far they will submit to any such violation of their sovereign authority. However any of them may feel disposed to question the want of energetic and prompt action of the Grand Lodge of Pennsylvania on subjects of minor Masonic importance, *on this* they will acknowledge she will not be 'slow' to express her opinions and to act."

This is the first time Pennsylvania has spoken on this controversy, and there is no mistaking her language.

FUNERAL OF SENATOR DOUGLAS.

DURING the Masonic ceremonies at the funeral of Senator Douglas on the evening previous to his interment, there were assembled in the hall, to join in the ceremonies, eighteen hundred and sixtythree Masons, by careful and actual count.

The deceased had expressed his desire, years ago, that his Brethren should bury him when he died. One, evidently well posted, writes: "When the Masonic Hall in Chicago was dedicated, a few years ago, the oration was delivered by Judge Douglas, an honored member of the Order. In the oration he stated that when in the future that certain event—his death—should take place, he desired to be buried with Masonic rites and ceremonies. At various times since, to private individuals, he had expressed the same wish. From these circumstances, the Masons, as a body, deemed this privilege to their Brother due to them."

These ceremonies, however, could not be at the grave, because a Roman Catholic priest was to officiate, at the request of Mrs. Douglas, who is a Catholic. Mr. Douglas was not a member of any church, and his wife selected the clergyman. Yet, because Mr. Douglas was not a member of that church, and refused to receive "extreme unction" before he died, the priest could only "deliver an oration" at the grave—what any one else might have done just as well.

It is hoped the Craft in Illinois will see that a proper Masonic Biography of Mr. Douglas is published; and we especially invite the attention of the present Grand Master to the subject. It could be embraced in a Masonic Eulogy, to be pronounced at the next session of the Grand Lodge by some distinguished Mason of that State.—*Review.*

THE LODGE ST. JAMES TARBOLTON KILWINNING.—BURNS' LODGE.

THIS renowned old Lodge, immortalized by Burns, after a career of bright prosperity, (interrupted by an occasional temporary eclipse, to which even the best conducted Lodges are liable), is now enjoying green old age, and a world-wide reputation as the Lodge whom Scotia's Bard delighted to honor, and in whose archives are preserved so many interesting memorials of the Poet. St. James is emphatically *the* Burns Lodge; its records for several years bear the holograph of Depute Master, Robert Burness, afterwards changed to Burns,—its "highest badge," the identical one presented to the Lodge by Montgomerie, of Coilsfield, and worn by Burns while "presiding o'er the sons of light,"—its banner that under which in "grand procession" the Poet oft had celebrated the festival of St. John the Baptist; and its very name is embalmed in the memory of every one who has read the stanzas addressed "with melting heart and brimful eye," to the Brethren of Tarbolton Kilwinning St. James, whom the Poet so endearingly terms "companions of my social joy." It must be gratifying for Scottish Brethren, therefore, to know that under the Mastership of James Brown, Burns' Lodge continue to

> " * * * keep th' unerring line,
> Still rising by the plummet's law ;"

and that there is every prospect of the mementoes of the Bard's connection with it being faithfully preserved and transmitted to many future generations of craftsmen.

ANDREW BELCHER.

THE subject of this notice was the first Deputy Grand Master of Masons in America, having received his appointment in 1733 from Henry Price, the first Grand Master.

Andrew Belcher was the son of Governor Jonathan Belcher, who was born in 1681; graduated at Harvard College in 1699; and was Governor of Massachusetts and New Hampshire from 1729 to 1740, and of New Jersey from 1740 to the time of his death in 1757. The Governor was twice married. By his first wife, a daughter of William Patridge, he had Andrew and another son, Jonathan, who was Chief Justice of Nova Scotia. Their grandfather was Andrew, of Cambridge.

Andrew, the Deputy Grand Master, was probably born in Cambridge in 1706; graduated at Harvard College in 1724; and died at Milton, Mass., in 1771. He was a representative from Milton to the General Court four years, between 1759 and 1764. During the year 1764, he was elected a member of the Governor's Council, when he resigned his seat as representative.

After the deaths of the governor and son, their widows lived together for some four years in Milton, where the mother died, and soon after the daughter returned to England. J. T. H.

MASONRY IN DENMARK.

THE first Lodge in Denmark was established at Copenhagen in the year 1743, and the first Lodge in Sweden was established at Stockholm in the year 1754, both under warrant from the Grand Lodge of Scotland, since which time the Order in those countries has prospered in its work—relieving the necessities of the poor, and advancing the best interests of the people. The first Lodge established in the vast empire of Russia, was consecrated at St. Petersburg in June, 1771, and was called the Lodge of Perfect Union; and though the mystic art does not flourish there as in those countries where religious and political freedom have established their throne, yet many of the good, the wise, and the true among the Russian nobility, glory in the privilege of wearing a Mason's habiliments and emblems.

MASONIC CHIT CHAT.

Masonic Periodicals.—The existing foolish and wicked war is playing the very mischief with the newspaper and periodical press. We hear of newspapers discontinued all over the country; and those which are struggling with the torrent setting against them, as against all kinds of business, appear in reduced size, and with other evidences of economical management. The Masonic press has suffered severally. Of *twelve* devoted exclusively to Masonry, *nine* have yielded to the pressure within the last year, viz.:—The Western Freemason, Iowa; The Freemason, Indiana; Texas Freemason, Rusk Co., Texas; Ashlar, Chicago; Signet and Journal, Georgia; American Freemason, N. York; Mirror and Keystone, Pennsylvania; Voice of Masonry, Kentucky; and Canadian Freemason, Montreal, C. E. Several of these were worthless and mischievous, and the Masonry of this country, at least, will be the gainer by their discontinuance; though thousands of Brethren, who were induced to subscribe for them on the misrepresentations of swindling itinerant charlatans, will lose their money. This Magazine "still lives," and will continue to do so until its editor gets tired of it; whether that time be sooner or later, when it comes, its discontinuance will not involve any pecuniary loss to its subscribers, though it may to its publisher.

Masonic Re-Union.—The members of Mt. Lebanon Lodge of this city, with their families, united in a *Pic-Nic*, in Old Colony Grove, at Hingham, on the 17th July, and had a pleasant time of it. The Grove is one of the most delightful in the neighborhood, and is furnished with swings, seats, platforms, &c., for the amusement and accommodation of the visitors. The Weymouth Brass Band were present and added greatly to the interest of the occasion.

☞The first modern Lodge of Freemasons in Asia, was established by warrant from the Grand Lodge of England, at Bengal, in the year 1740; and now Lodges exist in many parts of Hindostan, the East Indies, Ceylon, and China.

Col. Lawrence.—The reader will learn with deep regret, that our Brother Col. S. C. Lawrence of the Massachusetts 5th regiment, was wounded in the recent unfortunate and precipitate fight at Bull's Run, in Virginia, and that he is now lying ill at the hospital in Georgetown. We are happy, however, to be able to state, that his injuries are not dangerous, and that, if not already, he will, in a few days, be able to resume his command. Col. Lawrence is S. Warden of Mount Hermon Lodge, Medford, and is greatly beloved by his Brethren.

Pioneer Military Lodge, 4th Ohio Regt.—The Grand Master of Ohio issued a Dispensation for a Military Lodge with the above title in the Fourth Ohio Regt. V. M. The Lodge was organized May 15th in the Hall of Milford Lodge, the G. M. being present. The following are the officers:—W. J. Y. Cantwell, M; Jas. Cantwell, S. W.; John Green, J. W.; Jas. H. Godman, T.; E. W. Meunscher, Sec'y; H. M. McAbee, S. D.; B. A. Greer, J. D.

The Jurisdiction of the Lodge is to be confined to the Regiment to which it is attached. Few better workmen, it is said, are to be found in Ohio, than the officers above selected. We wish them God speed in their noble efforts.

☞1760. In the English (London) Annual Register for this year, we find the following paragraph—"The quarterly communication of the Hon. free and accepted Masons, held at the Crown and Anchor in the Strand, ordered the sum of fifty pounds ($250) be remitted to the Hon. Major-general Kingsley, for the relief of the Free Masons in the army now in Germany."

☞*Godey's Lady's Book* for August is rich and beautiful, as usual. The fashion-plate is a fine specimen of art, and the other embellishments, which are numerous, are equally worthy of the high reputation of the work. The literary contents are interesting and varied.

☞Truly; Morris's Prudence book, Conservators' degrees, and Androgynous Masonry, have had their day, and we take no little credit to ourselves for the result.—*N. Y. Saturday Courier.*

THE
FREEMASONS'
MONTHLY MAGAZINE.

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THE VOICE OF THE "DIRE SISTERS," WAR, AND WANT, AND WOE.

WE are not prone to indulge in excessive mourning over the sorrows and trials of life, whether as experienced by the individual heart in the privacy of home, or by the national heart in the public arena of our country. There is, however, a vast distinction between such a culpable indulgence in undue and exaggerated grief and the yielding, as a necessary consequence, to that despondency and despair, which must unfit nations, as well as men, for wrestling with fortune—and that sober, just and regulated sorrow, the absence of which is a sure evidence of an unfeeling or a depraved heart. Life's sorrows are not to be concealed or lightly put aside: they are an essential part of the moral government of God's Universe, and are ever fraught with lessons of wisdom and beneficence, if we will only read aright the pages of the mighty Life-Book set before us.

It is then with very solemn and anxious feelings, but neither with any cowardly yielding to despondency, nor with any purpose foreign to the fundamental rules of our Order, that we proceed to glance at the condition of our country at the present moment—to read some of the lessons which it offers for our study as men and Masons—and to listen "auribus intentis et pectore molli," to the stern voice of the three dread sisters—more terrible than the dire Eumenides of classic story—who are fast spreading suffering and sorrow through the once happy homes of this free and highly favored land.

And as we look back to what our country was even one brief year ago—still more to what she was some ten or twelve years since, and then glance forward to her condition now, what son of America can fail to mourn bitterly over the contrast, so sudden and so sad? Hope—and hope substantial, real, well-grounded too—still remains,—but the golden brightness of the Nation's morning life has become suddenly obscured, and the patriot has had to learn that, to nations as to individuals, the lot of life is liable to trial and to change. Our position as a nation in truth was, but yesterday, as it were, a proud and happy one. The earlier difficulties attendant on the gaining our independence and establishing our Constitution all surmounted, America had advanced, in half a century, with a marvellous and unprecedent rapidity, in prosperity and power, in literature and learning, in arts and manufactures at home, and in commerce abroad, and had thus won for herself a dignified position among the nations of the earth. Her flag, waving over a commercial navy that rivalled the proud "Mistress of the Seas," was respected and feared by every power of the Eastern and Western hemispheres. And, most glorious result of all, those powers were beginning to accept the success of this grand experiment of self-government, as a proof of the fitness of man for freedom: the haughty tyrants of Europe looked to it with dread, and their suffering subjects with hope—the one regarding it as the destined destroyer of their power, the other as the coming champion of their freedom. Wealth, freedom, civilization, political prestige and private comfort, all combined to render us a happy and a prosperous people: and, though the voice of party clamour and the tumult of popular contention would at times arise to disturb the quiet of the land, still these for long were recognized as only the healthy ebullitions of popular vivacity—periodical eruptions, whose wholesome effect was to relieve the body politic of the seeds of more serious internal disorders. It is not for us in this place to inquire whether that opinion was altogether just or well-founded, and still less shall we pause to discuss the conduct and the cause which have brought so sad and dark a change over the then bright horizon of our Fatherland. As Masons we are more than ever patriots, but less than ever political partisans; and, while we shall never, in these pages, shrink from maintaining the good of our common country, we trust ever to be equally careful in abstaining from the vexed and vexing discussions of party controversy. It is, however, to be feared that prosperity had inflated our pride, and rendered us blind to the dangers, which must ever environ a young, and especially a free, government. With our rapid growth in wealth and power, there came a no less rapid increase of ardor and acrimony in our public controversies—provocation on one side excited retaliation on the other—the counsels of the wise and moderate were rejected and spurned, and at length civil discord rose malignantly triumphant over the once peaceful and prosperous land.

"'Twas fate," they'll say, "a wayward fate,
  Your web of discord wove,
And while your leaders joined in hate,
  You never joined in love!
In vain the hero's heart hath bled,
  The sage's tongue hath warned in vain:—
Oh! Freedom, once thy flame hath fled,
  It never lights again!"

For America, notwithstanding the present darkness, that flame, we boldly predict, is not "fled," although, alas! it is for the time dimmed and darkened by the blood-stream of her warring sons. That bloody baptism of Freedom's noblest child, may not yet be fully accomplished—the "thick darkness" may yet, in the Providence of God, be permitted for a time to overshadow the land and oppress the hearts of the people—but our hope is strong, our faith undoubting, that the glorious flame of Freedom will again blaze forth, purer and brighter and more unquenchable than ever, and again diffuse its cheering light and heat over the hearths and homes of our beloved Fatherland! We cannot, and we will not, entertain the thought, that the Independence gained and the Constitution established at so heavy a cost of blood and toil and self-sacrifice and prayerful patriotism and profoundest wisdom, such as the world's history had never exhibited in any comparable degree of combination, should after all be but a "mightier monument" to the vanity of human hopes, and the inability of man to use with *wisdom* and *moderation* the inestimable gift of LIBERTY! But while our hope for the future is thus firm and undoubting, it would be weak and wicked to close our eyes to the darkness and dangers of the path to be travelled, before we can hope to emerge once more in the light of that Freedom-flame, whose beacon light still cheers and guides us on our mournful way. Peace, whose blessings we had failed to value as we ought, has fled in anger from our shores, and War, in all her fury-like panoply of terror, strides triumphant o'er the land: and, worst of all, war not waged to repel the foreign foe and invader from our soil, but war of brother against brother, of America against America! Already has blood been shed, no longer in the more restricted strife of petty skirmishes, but on the broad battle-field, whose sod has been slaked with the life-tide flowing from a thousand hero-hearts. Already, on the disastrous field of Manassas,

"The earth is covered thick with other clay,
Which her own clay shall cover, heaped and pent,
Rider and horse—friend, foe—in one red burial blent."

And as we write, there come the tidings of another fierce struggle in the West, in which the slain are counted by hundreds—leaders of each army lying in the sleep of death by the side of the soldiers they had urged to "death or victory," and the dismal chorus of wounded, suffering humanity from the plains of the "Old Dominion," is swelled and deepened by the cry of war's victims from Missouri. North and South, East and West; in the cottage homes of the New England artisan and farmer, and in the loftier abodes of the Southern planter—in every portion of the land and every section of society—and not alone on the battle-field—War has erected the gloomy trophies of her triumph. Already in many a home of our late so happy country the widow mourns the husband slain—the sister bewails the brother's loss—the maiden her betrothed one—and many a mother, late so proud of the manly beauty and virtues of her offspring, is as "Rachel weeping for her children, because they are not!" These are, we know, the natural and necessary consequences of war—the price that men must sometimes pay for freedom—nor do we desire by the contemplation of them to damp the patriot's ardor, or unnerve the patriot's arm. But still, when we hear the young and thoughtless speaking in joyous and exultant tones of the field of victory, the reverse side of the gilded medal is always present to our view, and the words of two great men—the great thinker of Germany and the great general of England—recur to our thoughts. It is, we believe, Archdeacon Hare, who records a rebuke, which he once received from Schlegel. The latter had been speaking of his entrance into Leipsic the day after the great battle: and Hare thoughtlessly asked him "if it was not a glorious moment?" "Glorious!" exclaimed the philosopher, "how could anybody think about glory, when crossing a plain covered for miles with dead and dying thousands of his brethren?" The letter which the illustrious Duke of Wellington wrote to two members of the Ministry convey a still more striking lesson, as coming from one who had, by his cool sternness in many a hard-fought field, acquired the name of "The Iron Duke." "The losses we have sustained (he wrote to the Duke of Beaufort on the 19th of June) have quite broken me down: and I have no feeling for the advantages we have acquired." And, on the same day, writing to the Earl of Aberdeen, he said, "I cannot express to you the regret and sorrow with which I look round me, and contemplate the loss which I have sustained, particularly in your brother. The glory resulting from such actions, so dearly bought, is no consolation to me; and I cannot suggest it as any to you and his friends: but I hope it may be expected that this last one has been so decisive, as that no doubt remains that our exertions and our individual losses will be rewarded by the early attainment of our just object. It is then that the glory of the actions in which our friends and relations have fallen, will be some consolation for their loss." This sorrow for the loss of the fallen and sympathy with the survivors was, notwithstanding what has been said by some writers of his coldness, a marked characteristic of the conqueror at Waterloo: and only second to that all-commanding principle of "duty," which seemed to be the guide and motive-power of his whole life. We have heard it dwelt upon frequently and fondly by soldiers who fought under his command in Portugal and at Quatre Bras and Waterloo. Well do we remember the words of an old Scottish sergeant, who had brought from the Peninsular War many medals, and more wounds—"The Duke was a stern man, sir, but he was the soldier's friend, and he *had a kind heart for the wounded.*"

But war has brought, and is bringing, other trials upon us, besides those of bereavement and mourning for the lost ones. Want ever follows close on the track of her dread sisters, war and woe: and already is her hateful presence felt in many a home, where peace and plenty had but lately dwelt. The sufferings of the South must be greater far than ours, but even in these still prosperous New England States the miseries of want are widely felt. Trade is almost at a standstill in many of our manufacturing towns, and, at the best, the artisan is glad to earn a dime to-day where, a year ago, he could have earned a dollar. In every walk and rank of life the pressure is severely felt, but the poorest are, of course, the greatest sufferers, because the change which deprives their wealthier brethren only of luxuries, takes from them their daily bread. Nor have we any reason to look for immediate relief from this condition of affairs. For many months, in all probability, must we rather expect its continuance with increased severity. War involves immense expenditure, and this must be met by taxation, which directly will diminish the incomes of the wealthier classes, and indirectly, by increasing the price of necessaries, those of the poorer, who will thus endure a double deprivation in having to buy their humble and scanty food at an advanced price, and with smaller earnings.

Such, briefly and plainly, is the dark national and social picture which now meets our view, instead of that bright and cheerful landscape which America presented even twelve short months ago. And why, it may be asked, do we dwell thus upon it? Is it in order to depress still more the already sinking hearts of our brethren and fellow-citizens? Is it to induce them to turn their steps from the path of duty, or to remove their hand from that "whereunto they have put it?" God forbid! But we desire to face the evil fully and fearlessly, and to draw from it some lessons of warning and of duty as citizens and Masons. Without entering into any political discussion, few well-informed and sensible persons will be found to deny that there was a time—and that not very long ago—when the exercise of a *wise moderation and prudence*, united with firm adherence to principle, on the part of public men, might have averted the calamities that are now beginning to press so heavily upon us. Well observed Milton, " I hold that, as freedom is the only safeguard of governments, so are *order* and *moderation* necessary to preserve freedom," and " that those who would amend evil laws should consider rather how much it may be safe to spare, than how much it may be possible to change." If, in fine, our government and the proceedings of our public men, the leaders of thought and action, North and South, in the press, the pulpit and the platform, had been influenced somewhat more by the spirit of practical Christianity and pure patriotism, and somewhat less by the bigotry of fanaticism and the blindness of selfishness, our fields might have continued still unstained by fratricidal gore, our homes might not now have echoed to the wail of mourning, and the voice of joy and gladness might still be heard throughout our borders." If, as we believe, this is a just view of the case, then let us humbly and wisely, as a nation and as individuals, bow to the stern teaching of Providence, and endeavor henceforward by forbearance, denial of self and selfishness, and, above all, by ever seeking to " do to others as we would they should do unto us," to amend the errors of the past, and so prove ourselves more worthy of the happiness and prosperity that we have for a time forfeited. But above all let *us* look to, and perform, *our* duty as Masons at this critical and most trying time. Mournful as is the season to our country at large, it offers a grand and glorious opportunity for the display of the Masonic virtues, and the practical demonstration of the beauty and worth of Masonry. Now, if ever, is the time for every Brother of our noble ORDER to rise to a just and realizing sense of the dignity and duty conferred and imposed on him by the MYSTIC TIE ! On the battle-field, by the hospital-couch of the wounded and the dying, in the widow's home of desolation, and in the squalid abodes of want and penury, let the light of Masonic charity shed forth its cheering beams, bringing balm to the sufferer, comfort to the sorrowing, and sustenance to the poor and hungry, and not only will the dark picture of our country's sad condition be greatly enlivened and relieved, but we shall have the threefold comfort and satisfaction of having been faithful and true to OUR GOD, OUR COUNTRY and OUR ORDER ! One result of recent events has been, we believe and trust, to deprive mere " lip-service" of whatever kind, of all value and esteem in the hearts and minds of men. Henceforth in all things—in public and private life—we look for *deeds*, not *words.* We trust that henceforth the prating politican, who makes patriotism a stalking horse for his own selfish interests, will no longer be able to gain the ear, or mystify the judgment of an American assembly : and so also to our Brethren one and all—and especially to some who think more, we fear, of the *honors* than the *duties* of Masonry—we would say, " Let us cease to *talk* and learn to *act.*" Let us show our country and the world at large that Masonry is not a mere childish bauble for the amusement of children of a larger growth, or at best a means of promoting social union and pleasure ; but that it is a lofty, generous, practical system of charity and " good will to men," which finds its proper object and special delight in mitigating the woes, supplying the wants, and solacing the sorrows of suffering humanity ; its guiding and cheering song being ever

"I will fly, I will fly o'er the crowded town,
And drop like the happy sunlight down
Into the hearts of suffering men,
And *teach them to look up again !*"

Nor let us be thought guilty of presumption, if we commend to men of every class and party the exercise of those virtues and that CHARITY, to which our BRETHREN are especially and solemnly pledged. Their exercise is not only compatible with the strictest and sternest obedience to the duty of the citizen, but is, we believe, the chief and only source to which the country can look, with any security, for relief in the present, and restoration to peace and prosperity in the future. In a great Christian country like ours, neither the statesman in the cabinet nor the soldier in his war tent, should be forgetful of the solemn force of the promise, " Them that honor me, I will honor," and the consistent exercise of CHARITY in word and deed, alike towards our loyal fellow-citizens and their misguided brethren, will be, we are bold to assert, a more acceptable offering of honor to the God of Mercy than the most ostentatious tribute of prayer and supplication in all the lofty temples of our land. Whatever have been our errors in the past, let us henceforth strive to do our duty humbly and faithfully to our God, loyally to our Country, and lovingly to our fellow-men ; and, ere months are over, we shall see the storm-clouds that now hang so dark and threatening all over our political horizon, dissipated and dispersed—peace and prosperity shall return to brighten and bless our country and our homes—and the " Union Star" of Washington shall once more beam forth in undimmed splendor over united and reconciled America, the omen and pledge to her and to the world, that, in the words of a Brother's patriotic song,

" No longer shall doubt and disunion divide
The hearts and the arms of her children, nor bar
The spread far and wide
Of the grand Western tide
Of the Freedom flood swayed by the UNION STAR !"

STROLLS AMONG THE WORKMEN.

NO. 3.

THE SECRET BALLOT.

Dear Bro. Moore—There is no theme upon which Masons dwell with more interest, or upon which more elaborate comments have been indulged in, than that of the *secret ballot;* nor is there one involving the same responsibilities and yet so little understood generally. It is, of all others, the principal support of the moral structure of Freemasonry, hence every member of the Order should be familiar with all its bearings and consequences. It is not only necessary that he should be conversant with the *modus operandi* and its immediate effect, but also with its various direct and indirect influences. Some of these are intimately connected with it, while others, which, though more remote, are important, and all vital to the health and vigor of Freemasonry.

I have often thought it remarkable, that Masons of years standing in the society should be so little acquainted with the elements composing the secret ballot and the tendency of each to this important point. By Masons, in olden times, it was deemed to be the material support to the Institution, and its collaterals as essential in perfecting its strength. These truths are obviously set forth in every work upon the subject that has come under my notice, beside which they are sustained in the present day, by the experience of the fraternity generally.

I apprehend that some of our Brethren do not give sufficient consideration to this cardinal principle of Freemasonry, and that its sacredness and importance are not duly appreciated. They do not reflect upon its momentous consequences, both to the Institution and to those who approach its portals, with a seriousness becoming its grave import. I am brought to this conclusion by circumstances coming under my own observation. As an instance for the foundation of such an impression, I have noted that but few regard it as a dereliction of duty to exhibit or announce their vote should they have deposited a *white ball*, when in fact to do so is a palpable violation of the spirit and intention of our rules upon the subject.

According to the generally received opinion in regard to this Masonic principle, which, upon examination, will be found to be strictly orthodox, I conceive it to be an abandonment of its restraints for a member to expose his vote, or to communicate it in any manner, whether he put in a white or a black ball, but that it is more particularly offensive, should he have deposited the former. The violation of plighted faith and the mischief resulting therefrom can readily be perceived, should it be carried so far as for *every one* who did so to avow it; should they do so, the Brother who put in the black ball would inevitably be discovered. Thus would a poisoned and irritating shaft penetrate the vitals of Masonic virtue and honor, and the peace and prosperity of the Lodge begin to sicken and die.

These strictures apply with their full force to an exposure of a *white* ball vote; and although they are intended to bear with equal weight upon an unjustifiable disclosure of a black ball vote, they are not intended to cover every phase of a rejecting ballot. There are circumstances in which an avowal of the latter

would not only be proper, but a Mason's bounden duty. Occurrences are not rare in which Brethren have voted against a candidate under misapprehensions; to correct which the Institution guarantees to a Brother the privilege of avowing and withdrawing his opposition in open Lodge, when a new ballot may be had, provided these occurrences take place at once and the same meeting, and before any Brother has retired from the room.

I submit, then, that the spirit and intention of the secret ballot is perverted, when a Mason voluntarily makes public his vote; also that it becomes a more aggravated offence when he does so, for the purpose of ascertaining *how others* voted. It is not an unreasonable conjecture that he who does so has one of two objects in view, either to discover who put in the black ball, or to relieve himself from the consequences of the candidate's rejection,—either of which is unmasonic, and unbecoming gentlemen. If this surmise be correct, how unenviable, indeed, must the feelings of that Brother be who would thus, by an unjustifiable course, attempt to destroy or impair one of the principal supports of Freemasonry, or who would insignificantly shrink from sharing, with his Lodge, the responsibilities consequent upon a candidate's rejection. In days of yore, the contemptuous curl of the lip of his fellows would distinctly mark the position such a Brother held in the estimation of his Brethren.

But things have somewhat changed since those good old times. What was esteemed as gold then, is estimated as dross now; then, instead of endeavoring to ascertain how a Brother voted, it was felt to be the duty of all to *assist him in keeping it a secret*, and so it should be in the present day. If, perchance, we discover how a Brother voted, it should be as much our duty to keep it a secret for him as if the act was our own. Prying into and seeking to find out how a Brother voted, or openly demanding it of him, are equally unjustifiable, with this difference—the latter bears the impress of manliness, while the former that of insignificance.

To keep the vote strictly private is doubtless the true spirit of the secret ballot, and a Mason should stand forth as a man, not only to resist any deviation therefrom, but, if need be, to lay his own feelings a noble sacrifice upon the altar of our Temple. I am fully aware of the almost insupportable task such a duty imposes, and that we are apt to require of others more than we are willing to perform ourselves. But in this sacrifice the Institution does not impose a burden too intolerable to be borne. It is a requirement to which we have all voluntarily subjected ourselves, and so long as we are members of the Order, so long should our practices conform to its principles and teachings.

Anticipating such trials, Masonry meets us at its threshold and impresses upon our mind, among its first lessons, the necessity of circumscribing our desires and keeping our passions within due bounds, and that we are to *learn* to *subdue our passions*. Hence when we are called upon to put into practical exercise these salutary teachings, we should not falter when subjected to their severest tests.

Knowing, as every Mason should do, the object and spirit of the secret ballot, *he* departs from a strict sense of honor, who wilfully perverts its intentions, and *he* is no less culpable who would regardlessly injure the Lodge or a Brother, in order to gratify a spirit of revenge, however closely connected the rejected candidate may be to him by ties of friendship or of consanguinity.

These reflections have been indulged in to such an extent that the principal point which suggested them is not yet reached. I may be more successful in the next number.

Yours in fraternal love, D.

THE LAST MASONIC ADDRESS OF THE LATE M. W. PHILIP C. TUCKER, BEFORE THE GRAND LODGE OF VERMONT.

We have had upon our table for some time past, a copy of the proceedings of the Grand Lodge of Vermont, at its annual communication in January last, containing the annual address of the M. W. Grand Master, the lamented Brother Phillip C. Tucker, and have been remiss in not before referring to it. The addresses of Brother Tucker justly take rank among the best of their kind. They are distinguished not less for beauty of expression than for clearness of thought and directness of purpose. Our Brother was a sincerely devoted, as well as a highly intelligent Mason, and he labored with all the powers with which God had blessed him, when he undertook anything for the good of Masonry. That he sometimes erred in opinion, is very probable; but it may be truthfully said that among his cotemporaries there were few, holding high positions, and exercising so extensive an influence over the practical workings of the Institution, whose judgments and opinions were more reliable, or commanded more of the confidence and respect of the Fraternity. His interesting and instructive annual communications to his own beloved Grand Lodge will be greatly missed by the Brethren in all parts of the country, but by none so much as by those of his own green mountain State. The last of these papers is now before us. It was probably the last Masonic production of his pen, and therefore possesses for those who were personally acquainted with him, an increased though melancholy interest. We have not room for the entire address, but give such parts as we think will interest the general reader. The exordium is strikingly characteristic of the writer's devotion to the principles of the Order. It is as follows :—

"Like the river perpetually flowing through the mountain to the ocean, the river of time has flown through another annual cycle of our existence and combined itself with the great ocean of the past eternity. Onward—ever onward—is the great system of external nature, and of man's advance towards the consummation of the great purpose of his being,—his immortality.

"It is most appropriate to man's nature that he should stop at intervals, when these truths may recur to him with more than common force, and impress themselves more deeply upon his understanding and his heart.

"Such seasons are afforded us, my Brethren, in our annual assemblies. We come up, Brothers of the Masonic tie, to meet upon the checkered floor of our mystic temple; to press each others hands once more with fraternal warmth, and to offer unitedly around our common altar our renewed adoration to our own and our fathers God; to seek an enlargement of our conceptions of the character of our great Creator, and to realize more perfectly our own need of greater humility before him.

'"Dread Lord of Heaven immortal, viewless, aid
The soul that's frail, that has from duty strayed;
And its defects, O! let thy grace supply!
Thus, if life's warfare and its storm I prov'd,
Peace and a harbor may in death be mine.'

"During the past year, if my information from the Lodges of this jurisdiction be correct, Craft Masonry has, in general, been in a prosperous and flourishing state. From almost every part of the State I am advised of a strong and increasing interest in the subject. The best men are seeking our association, and even the most *cautious* are beginning to think,—if we may judge from their inquiries,—that an institution which, but a few years since, passed through the fire and the flame of a most severe and relentless persecution, until it was solemnly believed that its utter extinction in the Green Mountain State was an accomplished and settled fact, already fixed as historical—must possess within itself vital energies, incomprehensible to them, to have had the power of rising proudly from the ruins of its prostrate temples, and in the short space of fifteen years, restoring them to their former strength and splendor. And it is not surprising that a contrast so strong should arrest the attention of intelligent and reflecting men. In the year 1831, Masonry here might have been well represented by the mouldering obelisk, the prostrate column, the fallen temple of sunken magnificence, overgrown with thorn, and over which flew the "twilight-loving bat" and crept the spotted adder. And thus it lay till sixteen annual suns had shone upon it. At the expiration of this cycle of years, these ruins began to show symptoms of reviving energies; the moss fell from the obelisk; the prostrate pillar stood erect; stone by stone of the fallen temple was gradually restored to its former place; and now, at the close of another cycle of but *fifteen* years, pillar, pilaster, architrave, stand proudly in their pristine beauty; the cap-stone is finished and placed in the last arch; and the whole building renewedly dedicated to Him who has thus blest our efforts, and to whose Holy Name we all most humbly bow.":

SUSPENSION OF A MASTER.

We have not been wholly free from difficulties and troubles the past Masonic year. Indeed, we must be more than human if we can expect that fiftysix different associated bodies of men, can preserve a wholly unbroken harmony among themselves, and among their constituent parts for a long period of time, without disturbance from human weakness or passion. We may, however, justly congratulate ourselves upon the very few difficulties which have arisen among us heretofore, and at the truly Masonic spirit in which they have been met and disposed of. It is to be most sincerely hoped that the same spirit may continue to inspire our councils in all the difficulties which may occur among us in the future.

A serious difficulty has occurred in Center Lodge, No. 34, at Rutland, between that Lodge and its Master. I went to Rutland and investigated the subject on the spot, gathered all the facts in relation to it which were presented, heard statements and argument upon both sides, took sufficient time for its full consideration, and consulted all the Grand Officers I could conveniently reach, before making a decision. Having become convinced that the peace and harmony of that Lodge, its prosperity, its safety,—perhaps its *existence*, depended upon a change in the occupant of its oriental chair, I found myself under the very disagreeable necessity of suspending its then occupant from office, and of inaugurating the Senior Warden as Master until the next election of its officers. I accordingly suspended the Master and commissioned the Senior Warden to occupy his place. [The last was unnecessary.—ED.]

PORTRAITS OF PAST GRAND OFFICERS.

For several years this Grand Body has shown a strong inclination to preserve among its archives copies of the faces of its Grand Masters and of other Grand Officers, who have, by their long and faithful services, done honor to themselves and the Masonic institution.

Thus far, of Grand Masters, we have only the pictures of our beloved Haswell, and of the present incumbent of the chair. Of Deputy Grand Masters, we have only the face of the venerable and worthy Butler; of Grand Wardens, only that of our amiable and lamented Doane; and of Grand Secretaries, only that of our ancient servant Hollenbeck, whose familiar and ever welcome visage still peers up occasionally from his own fair written sheets at the desk near me, to inquire if "there are any Lodges represented here which have not handed in their returns."

I have the pleasure of now placing before you an ambrotype likeness of one of the noblest and most talented Grand Masters, who ever filled the oriental chair of this Grand Lodge;—that of Grand Master Lemuel Whitney, the fourth Grand Master of this Grand Body, copied from a family painting, and procured, at my request, by our worthy Grand Senior Deacon, Brother R. W. Clarke. The artist who executed it, writes me that the picture can be photographed of a large size. I submit his letter herewith and trust it will be sent to an appropriate committee for consideration and report.

While I am upon this subject, my Brethren will excuse me for adding a few facts which have come to my knowledge, in response to my inquiries, made in pursuance of what I thought to be the general feeling of the officers and members of this Grand Lodge.

I have ascertained that there is a painting of M. W. Noah Smith, our first Grand Master, in existence, and that we can probably have access to it for the purpose of taking a copy. I have been informed, also, that there is a portrait of our second Grand Master, M. W. John Chipman, in the possession of one of his descendants, to which access may be had for the same purpose. I have not been able to ascertain that any portraits exist of M. W. Jonathan Nye, our third Grand Master, or of M. W. George Robinson, our fifth Grand Master. I pass our sixth Grand Master in sorrow. You would not permit his face to appear among those of your other Grand Masters, for the same reason that a vacant place was left among the portraits of the Doges in the gallery at Venice. I learn that a printed miniature of your *seventh* Grand Master, M. W. George E. Wales,—whose death occurred a few days before our last annual communication, —was found after his death, and that we can probably procure a copy of it.

This recital brings us down to Grand Master Haswell and myself,—the Grand Lodge, from its beginning in 1794,—a period of more than sixtysix years,—having had but nine Grand Masters, an instance of steadiness of Masonic confidence hardly to be equalled elsewhere and certainly not on this side the Atlantic.

My Brethren cannot but extend to me their kindest sympathetic feelings, as they reflect what kind of sensation must pass over me, as I have daily to think that I am the *only* survivor of those who have been Grand Masters of the Grand Lodge of Vermont. I have known personally every Grand Master but the first, and I might almost feel that I had known *him* by a long acquaintance with his sons and daughters.

If the Grand Lodge has a feeling, as I suppose it to have, to preserve the copies of the faces of some of its noble sons, there are some, in my judgment, which are entitled to pre-eminence. Of those who have passed away, Grand Treasurer Ebenezer T. Englesby, Grand Secretary D. A. A. Buck, Grand Senior Warden Lavius Fillmore, Grand Treasurer Seth Storrs, and Grand Treasurer Joseph Howes, might well be remembered. Of those who still live, Bros. Daniel Baldwin; Grand Treasurer Dan Lyon; D. G. M. Barzillai Davenport; G. S. W. Naphthali Shaw; G. J. Wardens Samuel Wilson and John S. Webster, and G. S. W. Gamaliel Washburn, would, in my judgment, be honorable additions to your collection. I by no means intend to say, that these should exclude others of our noble Brothers, but I speak of them as Brethren who have been strongly prominent, for a long course of years, in their devotion to our Masonic cause and interests.

QUALIFICATIONS FOR THE MASTER.

Our Brother discusses with his usual ability and earnestness the question whether any Brother but a Past Warden is eligible for election to the Chair. He takes the negative of the question and insists upon the rigid enforcement of the old regulation which declares that—"No Brother can be a Master until he has acted as Warden."

BALLOTING FOR CANDIDATES.

Another subject, from the very great diversity of practice which prevails in relation to it, has been productive of great inconvenience in this jurisdiction. It is the different manner of balloting for the admission of candidates in the different degrees, some Lodges taking the ballots in each degree and others taking them on the third, for *all* the degrees. We have no regulation on the subject, unless the following passage in the 25th Section of the By-Laws was intended to provide for it:—"Nor can business, other than conferring the degrees, be done except in a Master's Lodge." Most of our subordinate Lodges do not seem so to have understood that section, as a majority of them continue to cast the ballots in each degree separately. It has always been my own opinion that the ballots should be cast but *once*, and that for the three degrees, in a Master's Lodge. A petitioner who is worthy to take the first degree, is worthy to take the second and the third; and yet how often have we seen a Brother voting for a petitioner for the first degree, and then, from some trivial cause, not involving any question of character or morals, voting against him upon balloting for the second and third, thus introducing dissension and discord into the Lodge. If the vote be taken for the three degrees and as the candidate progresses in taking them, from one communication to another, any *serious* objection to further progress arises, it is easy for the Lodge to suspend action, until an examination of the new objection can be had. The Brother making it must then give his reasons at large and they must be good, sound and substantial *Masonic* reasons, of the weight and importance of which the Lodge will then have the means of judging, and can stop or proceed, as it judges wise and right. Upon a case of this description in a Lodge in Texas a few years since, whose practice was to take the ballots separately, a member voted a white ball for a candidate on the first degree, and a black ball on the second. He arose in his place and gave his reasons for doing so to the Lodge. *The Lodge adjudged them to be trivial and unmasonic, ordered a complaint made against him for unmasonic conduct, tried the case and suspended him.* He appealed to the Grand Lodge, which *confirmed* the suspension, and the committee which reported in the case expressed the opinion that he ought to have been *expelled.*

I recommend that the clause in the 25th Section of our By-Laws heretofore named, be repealed, and that the following clause be substituted in lieu of it:

"Only one ballot shall be taken for the three degrees, and that shall be cast in the *Master's* degree."

OPENING THE LODGE.

An opinion prevails in some quarters, that, whether there is business or not, a Lodge should be first *formally* opened and closed on the first degree, and then as *formally* opened and closed on the second, before a Master's Lodge can be *rightfully* opened. In my opinion this practice is not based upon any sound Masonic authority, and is wholly useless. If there is business before an Entered Apprentice or Fellow Crafts Lodge, ready to be proceeded with, they should, of course, be opened. If there is not, no necessity exists for merely going through the *formula of opening and closing* them. It is preferable altogether, in the last-named circumstances, to proceed at once to the opening of a Master's Lodge. To create uniformity upon these points, if the Grand Lodge agrees with my views, I think it would be expedient to regulate them by a new by-law.

RIGHTS OF JURISDICTION.

I think it may be safely assumed, that *as between the States and territorial Grand Masonic jurisdictions of this National Union*, a custom and usage has grown up in a course of years, on this subject, which should be binding upon all of *them*, as a kind of common law of American Masonry. Many Grand Lodges have made the principle a portion of their *lex scripta;* some have not done so. As late as 1854, the M. W. Grand Master Reed, of Delaware, recognized the existence of no such law, even between our own State Grand Lodges. He said—"The power of a subordinate Lodge in our State, to initiate, pass, and raise a *non-resident* of that State, has frequently been exercised. The right to do so has not, to my knowledge, been questioned, or considered as violating any of the landmarks or principles of Freemasonry." This position was promptly noticed by that talented and calm-judging Mason, Brother Storrs, Chairman of the Committee of Foreign Correspondence of the Grand Lodge of Connecticut, in 1855, who used this language—"The advice of the Grand Master of Delaware is believed to be contrary to the common practice of American Grand Lodges. To be sure we do not recollect any ancient regulation which prohibits the initiation of candidates from without the jurisdiction of a particular Lodge or Grand Lodge; but it has been so long and so universally the custom, in this country, to consider the jurisdiction of a Grand or subordinate Lodge as sovereign and complete within its territorial limits, that a departure from this principle has come to be viewed as an infringement on vested rights."

Usage and custom have made and established this law, and whether it has been written out and adopted or remains unwritten, it is still of equal binding force as to all those jurisdictions which have practically assented to it, and upon which it was designed to operate.

But, while this Masonic common law has been growing and establishing itself on this side of our northern and western national territorial line, another and a different common law has been growing up and establishing itself on the other. It will hardly be claimed that Canada and New Brunswick had not as much power and right to make "a law unto themselves" on this subject, as the American States had to establish one applicable to their own position. Well—they did so.

Following in their practice the custom which existed in the Grand Lodge of England before, they disregarded the question of residence and made Masons irrespective of it. In other words, they made it no part of *their* code, written or unwritten. In the cases out of which the difficulty has arisen, the Lodge in New Brunswick acted simply upon its *own* law, upon its own territory; and I cannot conceive why it had not a perfect right to do so. When the candidates stepped out of the State of Maine, the jurisdiction of Maine over their action, as to Masonry, ceased, precisely in the same degree as did its State laws, and they passed beneath the influence and control of New Brunswick law, Masonic as well as municipal. The *lex loci* was then applicable to them and while they remained in New Brunswick, their action there, Masonic or otherwise, was subject to its control.

We have space but for one more extract. It is as follows and concludes this interesting and able address:—

Brethren of the Mystic Tie—We meet, upon the present occasion, with a cloud of gloom hanging over our beloved Country. One of the stars in our national flag has been torn from its place; our flag itself, as to one portion of our national soil, no longer spreads its folds to the breeze, to typify to all eyes the unity of national freedom, but where it once so proudly waved now appears the palmetto and the rattlesnake, sad substitutes indeed for that glorious banner which has heretofore commanded respect in every country where human foot has trod, and in every sea which has borne upon its waves the keel of an American vessel. We are a divided republic, and the last resting-place of republican liberty on earth is no longer one and indivisible. The cannon which perform the bloody mission of war stand charged with the missiles of destruction, desolation and death, their mouths pointed to each other, and the lighted portfire for their discharge is holden by the hands of *brethren*, waiting only for the first discharge on either side. The picture is soul-sickening to every true lover of his country—to every friend of freedom throughout the earth.

The picture is, perhaps, more intensified to us as Masons by the knowledge, that names well known to Masonry stand forward in the front rank of the forces of the incipient palmetto kingdom, and loudly justify its hostility to the national union. "In the State," says the teachings of Masonry, "you are to be a quiet and peaceable citizen, true to your government and just to your country; you are never to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live." I presume that every Mason in the palmetto State has "solemnly sworn" to "support the Constitution of the United States."

There are no symbolic rattlesnakes, either in our Masonic text-books or upon our Master's carpet. One glorious *Star* may be found in the centre of our tesselated pavement and a *galaxy of them* in our Masonic canopy.

I cannot suppose that Masonic advice or counsel would be likely to arrest the attention of those who have enlisted themselves in a fraternal war, by drawing the sword and throwing away the scabbard. Some of our Brethren think otherwise and are already agitating the question whether united Masonry has power to do any, the least thing, to lessen the dangers of the existing crisis. I confess that I can see nothing which it may usefully do. If there was ever a time when it could have accomplished anything—which I doubt—that time has passed by. But, if some master-mind among us shall originate any plan or project on this subject, from which we may even rationally hope to ameliorate the present or influence the future for good, I shall be found one of the first men standing by his side, to lend all the assistance which may be within my power.

THE MASONIC LADDER.

The London Freemasons' Magazine, in answer to a querist, says:—"The ladder of seven rounds has been a symbol in many ages and countries. It is popularly regarded by Masons as an allusion to Jacob's ladder. Among the ancients every round was considered to be represented by a metal increasing in purity from the lowest to the highest, and these again were characterized by the names of the seven planets, as follows. The first round is the lowest; therefore you will read the following from the bottom to the top:—

7. Gold—The Sun.
6. Silver—The Moon.
5. Iron—Mars.
4. Tin—Jupiter.
3. Copper—Venus.
2. Quicksilver—Mercury.
1. Lead—Saturn.

The Cabalists called it Sephiroth, and symbolized the steps thus:—

1. Strength; 2. Mercy; 3. Beauty; 4. Eternity; 5. Glory; 6. The Foundation; 7. The Kingdom."

PRESENTATION.

The members of the Union Lodge, No. 588, of Malta, have presented the United States Consul at that place, Brother William Winthrop, with a piece of plate, consisting of a handsome silver filigree Vase, with the following inscription:—

To
P. M. William Winthrop, Esq.,
from the Brethren of Union Lodge, No. 588,
as a testimony of
deep respect and esteem.
Malta, 1861.

Accompanied by the following letter:—

Union Lodge, No. 588.

Worshipful Sir and Brother—The members of this your mother Lodge, of which you have been a faithful and true member for so many years, have unanimously voted, that you be presented with a piece of plate consisting of a Maltese filigree Vase, with an inscription expressive of their esteem for you.

Permit me to assure you of the great pleasure I feel in being the medium of conveying to you, not only my own wishes, but those of the whole of the members, collectively and individually, for your health and prosperity, and of the satisfaction we shall always feel in seeing you amongst us.

I am, Worshipful Sir, yours fraternally,

G. Muir.

To which Brother Winthrop replied:—

Worshipful Sir—Unable to be at the Union this evening, as I had hoped, I write these lines to thank you most sincerely, and also the Brethren, for the beautiful memento which, through Brother Treasurer, you have been pleased to send me. It will always serve to bring to my recollection the many happy hours which I have passed among you, and the many sincere friendships which I have formed.

Wishing the Union every success in the Craft and its members every happiness, I beg to subscribe myself, Worshipful sir,

Very faithfully and fraternally,
(Signed,) W. Winthrop, P. M.

Brother Winthrop is a native of Boston, and for upwards of twenty years has been United States Consul at Malta, and is highly respected by all classes. He has been repeatedly W. M. of St. John's and St. Paul's, and of the Union,—beside which, held other high offices. At the end of 1860, he stated his intention of retiring from active Masonry. He was then W. Master of the Union, head of the Encampment of Templars, and Principal of the Arch Chapter.

MASONRY IN BRAZIL.

In answer to a correspondent about to visit Brazil, we would state that there are in Brazil 133 Lodges; 130 of which are under the Grand Orient of the Empire, and 3 under the Grand Lodge of England.

Of these, 41 are in the city of Rio, Brazilian Registry, and 2 English. In the

Province, 19 Brazilian. In Rio Grand do Sul, 17 Lodges; in St. Salvador (Bahia) 13 Lodges; in St. Pedro do Sul, 11 Lodges; in St. Paulo, 9 Lodges; in Pernambuco, 3 Brazilian and 1 English Lodge, and 17 scattered throughout the other Provinces. Masonry is in a prosperous condition, and patronized by the highest authorities in that country. The Representative of the Grand Orient of Brazil, near the Grand Lodge of New York, is the R. W. James Herring, P. G. S.—*N. Y. Courier.*

MARY O'CONNOR, THE IRISH VOLUNTEER'S WIFE.

An' shure I was tould to come here to your honor,
To see if you'd write a few words to me Pat;
He's gone for a soger, is Mister O'Connor,
Wid a stripe on his arm and a band to his hat.

An' what'll you tell him? It ought to be aisy
For such as your honor to spake wid the pen;
An' say I'm all right, and that mavourneen Daisy
(The baby, your honor,) is betther again.

For whin he went off it's so sick was the childer,
She niver held up her blue eyes to his face;
An' whin I'd be crying, he'd look but the wilder,
An' say would I wish for the country's disgrace?

So he left her in danger, an' me sorely greeting,
An' followed the flag wid an Irishman's joy.
O! it's often I drame of the great drums a-beating,
An' a bullet gone sthrate to the heart of me boy.

An' say will he send me a bit of his money,
For the rint an' the docthor's bill, due in a week?
Well, shure, there's tears on your eyelashes, honey,
Ah! faith I've no right wid such freedom to speak.

You're overmuch trifling—I'll not give you trouble;
I'll find some one willin';—oh! what can it be?
What's that in the newspaper folded up double?
Yer honor—don't hide it!—but read it to me.

What! Patrick O'Connor?—no, no, it's some other;
Dead! dead!—no, not him!—'tis a week scarce gone by;
Dead!—dead!—why, the kiss on the cheek of his mother—
It hasn't had time yet, yer honor, to dry!

Don't tell me!—it's not him!—O God!—am I crazy?
Shot dead?—oh, for love of sweet heaven say no!
An' what 'll I do in the world wid poor Daisy?
O! how will I live, an' O! where will I go!

The room is so dark!—I'm not seein', yer honor;
I—think—I'll—go—home;—and a sob quick and dry
Came sharp from the bosom of Mary O'Connor,
But never a tear-drop well'd up to her eye.

“UNDER WHICH KING?”

It seems there are two bodies, each claiming to be the “Supreme Grand Council of Sovereign Grand Inspectors General Ancient and Accepted Rite for the Northern Masonic Jurisdiction of the United States of America.” Each admits that there can be but *one* such Council in the Northern Jurisdiction. Each claims to be *the* Council and declares the other to be spurious. Each for the years 1860 and 1861 has published its “Proceedings.” It is a matter of interest with us, members of the Ancient and Accepted Rite, who have not received the 33d, to determine which is the *real* Council to which we owe allegiance. We must determine this question for ourselves, with such light as we are able to obtain.

This matter I propose to discuss and, if possible, come to a satisfactory result. It is a matter of the gravest importance, as it involves the very existence of the Rite. My apology for undertaking it is, that I believe that one who has taken no part in the controversy, may discuss more dispassionately what has been done, than those who have participated in the proceedings, and feel a natural desire to defend their own acts.

The Supreme Grand Council in this Jurisdiction was established in 1813. Both the bodies above referred to claim to be the successor of the Council then established. From 1813 to 1860 there was but one Council. On the fifteenth of May, A. D. 1860, the Council commenced its Annual Session. There appears to have been no difficulty until the evening of the eighteenth. At that time commences the divergence. The “Proceedings” published by the authority of the G. Sec. Gen. H. E. say “the Council closed until Monday morning, at 10 o'clock”: while those published by the M. P. Sov. G. Commander say “the Council was closed *sine die*.” Both, however, agree in stating that no further proceedings bearing upon the question under discussion took place. It is, therefore, at present immaterial which statement is correct.

The Council met again in extra session Aug. 22, 1860. No one doubts that *the* Council then was constitutionally opened, and that the meeting on that day was regular. All parties admit the legality of the meeting up to the morning of the twentyfourth. On the twentythird it is admitted that the Grand Commander claimed the *power* to close the Council when he pleased, without regard to the wishes of the other members: and that on the twentyfourth he did close it *sine die*, without reference to the other members. Some of the members claiming that the Grand Commander had no power to close the Council without the assent of a majority of those present, continued the meeting, claiming that it was the meeting of the Council. The Grand Commander treated the meeting as closed and all subsequent proceedings void. They declared his act in closing the meeting unconstitutional and therefore void. The G. Commander, in his address in 1861, insists that the Council was closed and could be opened again only by his authority.

It is apparent that this question lies at the very threshold. If the Grand Commander is right, all the subsequent proceedings were void; if he is not, they may not be.

What, then, are the constitutional powers of the Grand Commander?

I presume no one will maintain that previously to 1786 there was any such officer: nor deny that Frederic, King of Prussia, in 1786, being then at the head of Ineffable and Sublime Masonry, which then consisted of only twenty-five degrees, united together the various rites into one single Order under the title of " *The Ancient, Accepted Scotch Rite*" ; and then increased the number of degrees to thirtythree, the last of which was then for the first time established.

He declared that a body or assembly of this degree "will be *a* GRAND SUPREME COUNCIL, absolute in matters of doctrine, *Defender*, and *Conservator* of the ORDER, which *it* will rule and administer in accordance with the existing Constitutions, and those presently to be enacted." These presently to be enacted were the " Constitutions of 1786."

By Article II., Section 1, of those Constitutions, the 33d degree invests the possessors of it with the character of Sovereign Grand Inspectors General of the Order.

Section 2 enumerates their duties.

Section 3 provides that a body of men of that degree shall be " A COUNCIL OF THE 33d" ; and provides how such a Council shall be first formed.

Section 4 provides that no subsequent candidate can be admitted except by *unanimous* vote of the Inspectors.

In Article III. the first mention is made of a Grand Commander. It provides that the two first officers of the Supreme Council shall be the M. P. G. Commander and the M. Ill. Dep. G. Commander.

It provides further, that if the first G. C. die, resign, &c., the Deputy shall succeed to his place, and appoint another Grand Inspector to fill his own place thus vacated.

If the second officer die, &c., the first officer shall fill the vacancy by appointment of another Brother of the same degree.

The G. Commander shall also appoint the Ill. Minister of State H. E., the Ill. E. M. of Ceremonies, and the Ill. Capt. of the Guards: and fill such other offices as are or may become vacant.

Art. V. provides that " Every Supreme Council shall consist of nine Grand Inspectors General of the 33d Degree."

By Art. VIII., each *Supreme Council*, " upon the decease of his August Majesty the King, now the Most Potent Sovereign and Universal Commander of the Order, *will succeed to the* SUPREME MASONIC AUTHORITY, *and exercise the same throughout the whole extent of the State, Kingdom, or Empire, wherefor it is constituted.*"

By Art. XII., " At whatever moment it shall please the Most Holy and Grand Architect of the Universe to take to Himself His August Majesty the King, the Most Potent Sovereign Grand Patron, Commander and True Defender of THE ORDER, &c., &c., &c., each SUPREME COUNCIL of Sovereign Grand Inspectors General, whether now duly constituted and recognized, or which may hereafter, by virtue of these Statutes, be constituted and recognized, *will, of full right, become possessed of the entirety of that Masonic authority wherewith his August Majesty is now invested*; and each may thenceforth exercise that authority, whenever necessary, and everywhere soever, throughout the whole extent of country under its jurisdiction.

These are all the provisions of the Constitutions of 1786 that affect the question under discussion.

From the history of this degree it is certain that the Grand Commander has no powers by immemorial custom and practice. The office is created by the Constitutions of 1786. It follows as a logical necessity, that the officer has such powers as are given him by those Constitutions. It is unlike the case of the Grand Master, or the Master of a Lodge. Their powers are among the Landmarks. But the thirtythird degree has no landmarks, and we must look to those Constitutions *alone* to determine what the powers of the Council are, and what those of the G. Commander are.

The Supreme Masonic Authority, as well as all the powers of Frederic, are vested in the Supreme Council of nine. *The Council* takes the place of Frederic and his Supreme Council. Grand Commander Raymond seems to assume that the powers of Frederic are vested in *him*, and the powers of Frederic's Council in his Council. But this is not so. The powers of both are vested, in as plain terms as can be used, in *the Council*. No more power is vested in the Grand Commander than is given expressly by the Constitutions. In other respects, the members of the Council are equal. It acts as a unit. The voice of the majority is the voice of the Council.

The Grand Commander, therefore, (except in regard to the appointment of officers,) is merely the presiding officer of the Council. He has the same powers as other presiding officers. The Council may confer other powers upon him. Until it does, he is to carry out their will. He is the organ through which they speak. He has a voice and a vote in common with them, but has no controlling power over them.

It follows, then, that they are to fix the time of closing, and when a majority vote to close the Council, it is his duty to execute their will. At a regular meeting they may fix the time of another meeting.

This conclusion in this case cannot be escaped—that if G. Commander Raymond undertook to close the Council *sine die*, of his own motion, and without regard to the wishes of the members present, he exceeded his powers, and his acts were void: that all acts subsequently done by a quorum of members of the Council, within the provisions of the Constitutions, are the acts of the Council and are valid: and that a vote fixing the time of another meeting was within the provisions of the Constitutions.

Of course, it will be understood, that if there is anything in the secret ritual of the degree as established by Frederic giving additional powers to the Grand Commander, I do not contend that he does not possess those powers. I act according to the light which I have.

The act of the Grand Commander closing the Council being void, in order to determine which is the genuine Council, the inquiry must be pursued further.

I next propose to inquire into the validity of the acts of the members of the Council at the meeting in 1860, after the Grand Commander had declared it closed.

Aug. 12, 1861.

DELTA.

ITINERANT PEDLERS.

The Grand Master of Maine is entitled to the thanks of his Brethren everywhere, for his promptness in issuing the following circular to his Lodges, for in so doing he has set an example to the Grand Masters of other States, which, if generally followed, would soon put an end to the disgraceful traffic in Masonry now so extensively carried on, in all sections of the country, by itinerant beggars and impostors, claiming to be Masons. The person referred to in the circular does not, that we can ascertain, belong to Massachusetts. We think he comes from the West, or from New York. "Female Masonry" is not practised in this State, nor are venders of "female degrees" tolerated here. They should not be anywhere:—

GRAND LODGE OF MAINE.

Office of the Grand Master,
Portland, August 9th, 1861.

CAUTION.

To the W. Masters, Wardens and Brethren of the Masonic Lodges in Maine:

An elderly, fat man, hailing from Massachusetts, and calling himself Capt. Wilson, is in this State, peddling books and "female degrees" among the Fraternity. I regard the latter as an imposition, and that Brethren who pay for them make an exceedingly poor investment of their money. He calls on Secretaries for lists of members of their Lodges. They will not furnish such lists to him, nor to any other person travelling in the State, unless he has the sanction of the Grand Lodge.

Josiah H. Drummond, *Grand Master.*

DISHONORABLE CONDUCT.

We copy the following from the New York Saturday Evening Courier, the Masonic department of which is under the editorial management of W. Brother F. G. Tisdall. We know personally nothing of the Review, but are told that the conduct of its editor in the matter referred to by our New York contemporary, is in accordance with the general principles which govern his editorial conduct:

THE APPEAL OF "THE REVIEW" REVIEWED.

There is no doubt whatever but that the times are out of joint, and, as a natural consequence, money is scarce. Nobody seems to appreciate this unpleasant state of affairs more fully than our friend and Brother, Cornelius Moore, editor of the Review, and he, therefore, appeals, as he has the perfect right to do, to "every Mason in the country" to come forward and aid him in sustaining his magazine. But, in his appeal, he commits one great error of fact, for which he has no excuse, by stating that "The Review is the oldest" journal devoted to Masonry in the country, another, (where the wish may be father to the thought), that it is "the only work left" of the description alluded to. We sincerely trust Bro. Cornelius Moore will receive all the encouragement he deserves, but how much that will be, when he wilfully ignores the existence of his much older, yet still vigorous, contemporary, the Freemasons' Monthly Magazine, of Boston, edited by the veteran Chas. W. Moore, and which was established in 1841, years before the Review was heard of, it will be for an enlightened Masonic public to say.

There is room for all, and honorable competition is to be respected. But we enter our solemn protest against this or any other similar attempt to wheedle Brother Masons out of such a scarce article as dollars are at the present time, by holding out, as Barnegat pirates do, false lights to attract innocent mariners to their destruction. Come, Brother Cornelius Moore, be honest, and if you receive no other reward, you will have that of an approving conscience; otherwise, the *club* you seek for, from every Lodge, will be of a material less agreeable, though probably more profitable, from the lesson its application may teach.

Such is the advice of your old friend, Courier, whose Masonic department entitles it yet to be recognized as another and additional "work left, devoted to the interests of Masonry," though it has never yet importuned the Fraternity to subscribe for it on the wickedly false plea "that all other Masonic periodicals have died for lack of sustenance; surely you would not starve the last one to death."

INTERESTING STATISTICS.—NEW YORK.

The Grand Master of New York, M. W. John L. Lewis, in his address the last year, presented the following interesting statistics in the history of Masonry in that State:—

"Measuring the history of the Masonic Fraternity during the present century by *decades* of ten years each, the facts presented are most striking, and are herewith presented in tabular form, with such notes as may illustrate the several periods to which they relate:

Years.	*No. of Lodges.*	*Estimated Membership.*	*Population of State.*	*Ratio.*
1800	91	5,000	588,603	1 to 117 inhab.
1810	172	8,600	961,888	1 to 111 "
1820	295	15,000	1,372,812	1 to 91 "
1825	480	20,000	1,614,498	1 to 80 "
1830	82	3,000	1,913,131	1 to 637 "
1840	79	5,000	2,428,921	1 to 485 "
1850	172	12,000	3,097,394	1 to 158 "
1860	432	25,000	Est. 4,000,000	1 to 160 "

"The first decade was the era of Livingston, Morton, Hoffman, Astor, Jay, and Van Wyck; the second that in which Clinton, Tompkins, Ames, Hicks, and others, were prominent actors.

"In the third decade, Wadsworth, Enos, Van Rensselaer, Myers, Walworth, and a splendid galaxy of genius and worth were foremost in action, and in them all a light of steady lustre; then, as he is in this sixth decade, was Salem Town—a revered and honored name. In 1820 the Lodges were 295, numbered to 308; in 1830, 82, but numbered to 508, and these dwindled to 62 Lodges in two years, for this and the three preceding years had witnessed the tornado of fury which swept over the State, leaving a reliable membership of scarce 3,000.

"At the commencement of the fourth decade, in 1840, the institution began to exhibit symptoms of resuscitation, and Brethren awakened from the blight and persecution of the thirteen preceding years as from a terrible dream. In 1838 the Lodges were renumbered, and of the 79 in 1840, 22 were in New York, and 27 others were limited to 14 counties. The increase was slow, but steady, to the year 1850, at which time there were 172 Lodges under the three Grand Lodges then existing.

"At this time (1860) there are 432 working Lodges (numbered to 477), exclusive of those under dispensation; and our aim has been to show that all that was lost in the days of the persecution has been regained, together with an increasing intelligence and spirit of inquiry in the community to justify us in cherishing brilliant hopes for the future. In examining the ratio at the present period, it should not be forgotten that there are computed to be 5,000 unaffiliated Masons in the State who are recognized as such, making the ratio now to be one Mason to every 133 inhabitants in this State."

GRAND LODGE OF MAINE.

THE Grand Lodge of Maine held an annual communication at Portland in May last, and a copy of the proceedings had at which has been politely furnished us. All the principal officers and a large number of representatives of Lodges were present. The Grand Master, the M. W. JOSIAH H. DRUMMOND, Esq., opened the session with an address of great interest and marked ability. We give such extracts as we have room for. The following is the opening:—

"Again, by the kindness of Him in Whom we all put our trust, are we permitted to assemble around this Altar, to exchange fraternal greetings, to review the labors of another year, and to consult together for the good of our beloved Institution. The absence of familiar faces, and the presence of new ones remind us, that, though this is the same Grand Lodge that year after year has opened in this hall, those who compose it are continually changing. The river sweeping on in its majesty, is the same to-day as yesterday; but the drops of which it is composed one moment are not those which it knew the moment before. As they are borne onward to the ocean, leaving their places to be filled by others, let us ever remember, that we are drifting down the stream of time to the great ocean of eternity, leaving to others the same duties and the same labors that now devolve upon us. As every drop of water accomplishes its mission, and fulfils the purpose for which it was designed, let us endeavor to act well our part, in whatever station we may be called upon to fill, that when we pass away, the world may have been the better for our living in it.

"The year just closed has been marked for the prosperity and success of our Order. Harmony has prevailed among us. Brotherly love, relief and truth have been practically exemplified. Temperance and her associate virtues have been cultivated. Our Institution has commanded the respect and esteem of the community. Good men have been admitted among us, and our Lodges have grown in numbers, and their members, in the practice of those principles which all our forms and ceremonies are designed to teach. In fine, those results have been reached, which are naturally to be expected from the practice of the principles of Freemasonry."

BUSINESS MATTERS.

The Grand Master instructed one of the Lodges "not to receive or treat as Masons, persons claiming to have been made in another jurisdiction," than that in which they have their legal residence, "unless they can show it was done by authority, or permission of the Grand Master"; and this seems to be about the most effectual remedy the case admits of. If rigidly enforced, it will probably in time effect a cure of the evil.

The issuing of dispensations for conferring degrees out of course is not approved of, and should never be done "without a full knowledge of the facts."

Dispensations for five new Lodges have been granted during the past year, namely, one each for South China, Lewiston, Addison Point, Belgrade, and West Newfield.

New Masonic halls have been fitted up at Winterport, Bethel, Biddeford and Foxcroft, the past year. Of the hall at Biddeford the Grand Master says—"It is one of the most convenient and beautiful in the State, and is furnished with much taste; Masonic emblems decorate its walls, teaching their lessons of benevolence, virtue and charity; upon its ceiling is represented the canopy of heaven, glittering with stars, and connected with earth by that ladder which Jacob in his vision saw, thus reminding all who sit in that Lodge that they shall so live as to meet at last in the Grand Lodge above. May all the members of Dunlap Lodge imitate the virtues of him whose name they bear, and may their last end be like his."

THE CONTROVERSY WITH ENGLAND.

The question of jurisdiction which has arisen between the Grand Lodges of Maine and England, is argued again by the Grand Master in the address before us with signal ability and earnestness. The following is an extract:—

"He now considers that it would be an arbitrary interference with the rights of individuals who are not Freemasons, to dictate to them the particular Lodge in which they may be received! *Rights* of individuals who are not Freemasons? What *rights* have profanes in relation to entering our Order? Are *they* to judge of the reasonableness of the conditions on which they are received? The Fraternity have hitherto acted upon the presumption that *they* had the power to prescribe *any* conditions to the reception of candidates; that initiation was asked and granted with a *favor;* that if the humblest member of a Lodge objected to a candidate, no power in the world could override that objection. Have they been all this while in the wrong? Is it 'arbitrary interference with the rights of individuals' to require them to seek admission into our Order through the portals of a regularly constituted Lodge? To present their petition at a stated meeting? and to have it before the Lodge four weeks before it can be acted upon? To subject their character and fitness to a rigid examination without their having the opportunity of being heard? To compel them to pass the ordeal of a secret and unanimous ballot? Is it, then, an arbitrary interference with their rights to require them to seek admission where they are best known? If profanes have any rights at all, all these are interferences with those rights; and one as much as another. But we act upon the maxim '*Salus populi suprema lex.*' The prosperity of the Order outweighs all other considerations. The Fraternity will impose such restrictions and conditions upon the admission of candidates, as may appear to subserve the true interests of the Institution."

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"His Lordship admits the right of a Grand Lodge to frame laws for her subordinates. He thus, at last, has discovered that there is a power to remedy the evils we complain of. But, he says, such laws cannot be admitted to be binding on Lodges out of its own jurisdiction. This Grand Lodge has never claimed to enact such laws herself, nor has she asked the Grand Lodge of England to enact such laws. She has asked the Grand Lodge of England to frame laws for her own subordinates, in a matter over which that Grand Lodge now admits she has full jurisdiction. But while a Grand Lodge has no power to enact laws that shall be binding outside of her own jurisdiction, she has the right to *demand* that her sister Grand Lodges shall frame such laws as will prevent their subordinates from interfering with, and violating the rights of her own. The Grand Lodge of England admits the supreme and exclusive jurisdiction of Grand Lodges, so far as chartering Lodges and making Masons in such jurisdictions are concerned. She, in fact, admits the principle upon which we rest our case—denying its practical operation only just so far as was necessary to sustain her Grand Master in the position he has taken. But she bases that denial on grounds not relied on by him! But the question is above mere local law and practice. It involves the relations of Grand Lodges to each other. The Grand Lodge of Maine can not dictate to the Grand Lodge of England what shall be done in a given case; each is independent and the peer of the other. There is no tribunal that can settle disputes between them. When questions arise between them, they must appeal to the great principles which underlie all government; and which have been declared in respect to civil nations. The very existence of civil nations calls for some rules by which their conduct towards each other is regulated. These rules are to be deduced from the principles of natural equity and justice. When understood and declared, these rules are binding on all nations, even if the practice of a particular one has been different. There were nations before there was a law of nations. The law of nations was not discovered and adopted all at once, but by degrees as different questions came up and were settled. In settling these questions, it was not asked 'What has been the practice?' for the practice of each nation is different; but 'What is right and equitable?' 'What is consonant with natural justice?'"

THE SECRET BALLOT.

I have had occasion, several times during the year, to reprehend Masters of Lodges for permitting a discussion of rejections. All remarks upon the result of a ballot are highly improper and unmasonic. The ballot is sacred; and no member of a Lodge has a right to say how he *shall* vote or how he *has* voted, or in any manner to reflect upon any other's vote. The Master of a Lodge should never permit it. If the Brethren forget themselves, it is his duty to interpose, and exert the authority vested in him, to preserve order and harmony.

ELECTIONEERING.

I fear the practice of electioneering for office has crept into some of our Lodges. No Masonic position should ever be sought for; and if conferred unsought, it should be declined only for the most pressing reasons. I trust if the Brethren discover that any person is endeavoring to work himself into any position, they will so effectually put the mark of their disapprobation upon him, that the attempt will never be repeated. We have all declared that we solicited the privileges of Masonry for no mercenary motive, but from a desire of knowledge and a sincere wish of being serviceable to our fellow-creatures. Let this ever be remembered; and let us ever be animated by the desire of reflecting credit upon the position we are called upon to occupy, rather than of gaining credit because we occupy that position.

DISCLOSING LODGE BUSINESS.

Another source of danger to our Institution is the disclosing *out* of the Lodge of what has been said and done *in* the Lodge. Not even an echo should be allowed to pass the outer door of the Lodge. In one instance, an indiscreet, though well-meaning Brother, gave such information to a rejected candidate, that he commenced an action for slander against a member of the Lodge, for remarks, which he supposed were made in the Lodge. Happily, he mistook the person who made the offensive remark, and the suit was discontinued. What a terrible disgrace it would be to have such a case tried in our courts! We have no shield against such vexations but our fidelity to our obligations to each other. As a Brother values the harmony of the Craft, let the proceedings of his Lodge be locked in a faithful breast. A violation of our rules in this respect should not be suffered to go unpunished.

THE CHIEF DANGER.

But the chief source of danger to us, is a too rapid increase in our numbers. We fear nothing from without. All our danger is from within. Masonry has stood the test of ages, and the waves of persecution which have beat against her have only established her on a surer foundation. Her strength and support depend on the character of those who uphold her. How closely then should we scrutinize the character of those who seek admission among us. Our strength depends not on the *quantity* but the *quality* of our members. One unworthy member casts a blot on the whole fraternity. One mis-shaped stone mars the symmetry of the whole temple. One defective pillar may cause the ruin of the whole edifice. None of us have forgotten the wail of anguish, which went up from every New England town, a little more than a year ago, when that terrible calamity occurred in that young but busy city in our mother commonwealth. A single pillar, fair without, but unsound and defective within, gave way, and in a moment that vast structure was a mass of ruin, burying beneath it the mangled forms of those whom it should have supported and protected. Let this be a lesson to us, that every new member should be a pillar of adamant to our institution, giving way to no pressure from within or without: that we should not content ourselves with a fair outside, but examine his internal qualifications and suffer no flaw or defect to escape us, else he may prove unable to support the character of our Order, and involve himself and us in one common ruin. The fathers understood this, and governed themselves accordingly.

THE CONCLUSION.

Brethren—While no allusions of a partisan character are either desirable or to be permitted, I should deem my duty evaded or neglected, did I not call to mind the deplorable condition of our beloved country. The portentous clouds which have been lowering dark in our horizon, have at length burst upon our land in the desolating storm of civil war. The roll of the drum, the shrill note of the fife, and the heavy tramp of armed men are heard in our streets. We almost listen to hear the thundering of cannon, the tread of hostile armies, and the din of a conflict between brothers, endeared to each other by a double tie, common descent, and the bonds of our fraternity. But our duties cannot be winked out of sight, nor evaded. On the very threshold of Masonry, we are taught that our duties as Masons will not interfere with the duties we owe to our country; that we are to be quiet and peaceable citizens, true to our government and just to our country; that we are not to countenance disloyalty or rebellion, but patiently to submit to legal authority. Especially is this our duty in *this* land and under *this* government so well calculated to develop our Institution. Our duties to each other as Masons are high and holy; but we have higher and holier duties than even these. When our country is in danger, our duties as PATRIOTS rise superior to those as MASONS. But in the impending conflict, our duties as Masons are increased. Those of our brotherhood who rush to arms in the defence of government, and to put down rebellion, must ever remember that the soft voice of mercy should be heard and heeded even in the wild rush of contending armies. In the very din of the conflict, and especially in the hour of victory, the appeal of a Brother should not be disregarded. And those who take no actual part on the field, must make the wives and children of the absent the objects of their most fraternal care; must see to it, that all is done that can be done to alleviate and soften the horrors of war.

May the Supreme Grand Master above, if consistent with his holy will, so order things, that peace may be soon restored among us, that our country may again resume her march in power and prosperity, with not a single star blotted from her banner, nor a single stripe erased; and especially, that this experiment of a free government, to which the eyes of the oppressed in the whole world are so anxiously looking, may not be made an ignominious failure by the insane folly and madness of those whose solemn duty it is to maintain it in its integrity.

FRENCH MILITARY LODGES.

IN 1812, therewere seventy Lodges attached to the different regiments of the French army under Napoleon. They included one in the Imperial Guard, thirtyseven in the Infantry of the Line, seventeen in the Light Infantry, one in the National Guard Elite, one in the Artillery, two in the Sappers and Miners, seven in the Cavalry, and four in the Auxiliary troops. At this period, Freemasonry over the whole of France bore a decided military impress. The Grand Officers of the Grand Orient were nearly all Marshals of the Empire, or high military personages, who devoted a great deal of attention to the subject, being well aware that "Freemasonry in the Camp" was one of the most powerful aids in maintaining order and strict discipline among the soldiery. In fact, one French Masonic writer asserts that during the long wars of Napoleon, Freemasonry was the only religion of the French army. N.Y. Despatch.

FREEMASONRY IN COLUMBIA, SOUTH CAROLINA.

WE clip the following from the Tri-Weekly Columbian, published at Columbia, S. C.:—

PRESENTATION.

Monday night last was an occasion of much interest to the Masonic fraternity of this city. Some of the members of Columbia Chapter, appreciating the services of Col. Richard Anderson as their presiding officer, had procured a handsome Past High Priest's Jewel, with the following inscription:—

"Presented to P.·. H.·. P.·. Richard Anderson, by the members of Columbia Chapter, No. 5, in token of their regard. April 29, 1861."

The Jewel is a very fine one, of gold, ornamented with appropriate emblems, and is very creditable to its manufacturers, Messrs. Spencer & Teague, of Charleston.

The occasion was further enlivened by the presence of many Brethren from the upper part of the State, who are here with their respective military companies. After opening a Lodge of Mark Masters, Rev. E. B. Hort, P. H. P. of the Chapter, presented the testimonial to Col. Anderson, with the following remarks:—

Right Worshipful and Brethren—I have been honored with an appointment I did not merit. A duty has been assigned me that I am not competent to perform to my own satisfaction, and a pleasure to enjoy, better felt than described. I have no studied address to offer, but from the fulness of a grateful heart, must endeavor to execute your commendable purpose. Freemasonry does not exist in formality, it is not merely in name, but it has a vitality deep-seated in the heart of every one who has received the light he asked, with a view to the acquisition of knowledge by which he would do good to others rather than to benefit himself.

It is thus, Most Excellent Companion, that, not satisfied with the light you first obtained, you asked for more, by which to know the virtues of our Order, drawn from the sacred Book, whose precepts we are taught to learn, to estimate and practice; advancing from one degree to another, you have not only taught but exemplified the character your Companions could not but admire. Having occupied with honor to the Order, the stations to which your Brethren have called you, cheerfully and faithfully performed the duties devolving on you there, with kindness and impartiality, your Brethren would, in justice to their own feelings, present you with the token of fraternal love.

Receive, then, this Jewel, not as an ordinary memento for the services you have rendered, but as embodying the affectionate regard of those who have been taught rightly to appreciate them; and its intrinsic worth is only known to those who have been governed by the truthful teachings of those who have been called, deservedly, to wear it. As knowledge is represented by gold, this can not fail to remind you, as they would ever remember, the knowledge you have imparted to them, who will earnestly endeavor to apply it, that each one in the sphere appointed him, may faithfully perform the work allotted him, until they shall be ordered to appear before their Great High Priest above, and render their accounts acceptable to Him, who will reward them with a place in the Celestial Lodge—a house not made with hands, eternal in the heavens.

The recipient responded substantially as follows :—

To me, Brothers, the present occasion is one of the deepest interest, particularly when I remember your kindness and confidence in me, while presiding over this Chapter as its High Priest; and now, this token of your kind feelings, this memento upon which I trust I shall look in after years, perhaps after the frosts of many winters have gathered upon my brow, with a pleasing satisfaction.

Thus you have unexpectedly, and I fear undeservedly on my part, laid me under obligations to you that I trust I may perpetuate to the end of life. Yes, Brothers, this memento of your friendship will find a lodgment in my heart, and be held more sacred and prized more highly, than the garland which encircles the warrior's brow, or the crown which victors wear.

For this unmerited mark of your confidence, Brothers, I thank you. It shall be cherished and venerated in life, and at death transmitted as a legacy far more precious than silver and gold, one to be enshrined in the heart's warmest affections.

Companions, the momentous and stirring events by which we are surrounded, scarcely give place to scenes like this. From the Rio Grande to Maine, and from the mountains to the seaboard, naught is heard but the tramp of the soldier, the tread of the war horse, and the booming of cannon; naught is seen but the glittering bayonet, the unsheathed steel, and the trappings of war. I say, surrunded by such scenes, the restive anxiety of the freeman almost forgets the cultivation of the common fraternal ties which should bind and cement us together.

But, Brothers, while such is the case, it becomes us, as good and true men, to pause, and not neglect to cultivate those fraternal and domestic ties by which the delicate framework of good society is held together, without which all would become alienation, carnage and bloodshed, and Brother would rise up against Brother, and bathe his steel in a Brother's blood. I am happy to see, from the demonstration on this occasion, that no such neglect has found a lodgment in our midst. I am proud to feel that brotherly love prevails, and I trust that every social virtue may cement us.

At the conclusion of these remarks, the Lodge was called from labor to refreshment, when a pleasant hour was spent in the interchange of friendly sentiments between the city and country Brethren.

MASONIC CHARACTERISTICS.

Masonry from its origin, to the present time, in all its vicissitudes, has been the steady, unvarying friend of man. It has (in the language of an eloquent Brother) gone forth from age to age, the constant messenger of peace and love; never weary, never forgetful of its holy mission, patiently ministering to the relief of want and sorrow, and scattering, with unsparing hand, blessings and benefits to all around. It comforts the mourner, it speaks peace and consolation to the troubled spirit, it carries relief and gladness to the habitations of want and destitution, it dries the tears of the widow and the orphan; it opens the source of knowledge; it widens the sphere of human happiness; it even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come. All this *Masonry* has done, and is still doing. Such is *Masonry*, and such is its mission: and we should never forget, while enjoying its benefits, and appreciating its value, the duties we owe to the Order, for there is no *right*, without a parallel *duty*, no *liberty*, without the supremacy of *law*, no high *destiny* without *earnest perseverance*, and no *real greatness* without *self-denial*.

GRAVE PUNNING.

The London Critic for June 15th, quotes, " as a specimen of that punning so often found in epitaphs of the 17th century," the following "from the tablet in the charnel of Sidbury Church, Devonshire, to the memory of John Stone, *a Freemason*, who died January 1, 1617" :—

" On our great Corner-stone this
Stone relied.
For blessing to his building, loving most
To build God's temples, in works he died
And lived the Temple of the Holy Ghost,
In whose hard life is proved and honest fame,
God can of Stones raise seed to Abraham."

Obituary.

Brother JOSEPH KELSEY.

At a special meeting of Mosaic Lodge, No. 52, of Free and Accepted Masons, held at their Hall at Foxcroft, Me., on the 17th day of July, A. D. 1861, the following Preamble and Resolutions were unanimously adopted :—

Whereas it has pleased the Almighty Ruler of the Universe, in His mysterious providence, to remove suddenly from us our aged and beloved Brother, Hon. Joseph Kelsey, therefore

Resolved, That in the death of our worthy Brother, full of years and ripe in experience as he was—we have lost a worthy member of our Fraternity, one to whom we were wont to look for fatherly advice and sage councils in every time of need; and whose generous impulses and ardent zeal in every good work endeared him to all.

Resolved, That this great loss is not sustained by us alone—society has been deprived of the service of an active and useful citizen; and his family bereft of a kind husband, father, brother and friend.

Resolved, That this Lodge deeply and sincerely sympathize with the widow and friends of the deceased in this their great affliction.

Resolved, That as a further mark of respect to the memory of our departed Brother, the Lodge attend his funeral at 1 o'clock, P. M., to-morrow.

Resolved, That the Secretary be instructed to furnish a copy of these resolutions to the widow, and also a copy for publication in the Piscataquis Observer, and Freemasons' Monthly Magazine, Boston.

R. Dearborn, *Secretary*.

MASONIC CHIT CHAT.

☞ We learn from the New York "Saturday Evening Courier," (a Masonic and miscellaneous paper which we cordially recommend as eminently worthy of the patronage of the Fraternity,) that the Masonic Hall at Richmond, Va., has been taken possession of by the authorities, and is now used as a hospital for the sick and wounded. Our contemporary expresses the hope that the treatment is "in accordance with those principles of universal benevolence to which the hall was originally set apart." That this is so we have assurance, notwithstanding the savage threat of Brothers *Gill* and *Dove* to welcome their more loyal Brethren only with "blood-stained hands to hospitable graves, designated by no sprig of evergreen,"—a threat, the recollection of which will cling to the names and the memories of its authors for many long years to come.

The late Gov. Dunlap.—We are gratified to notice that the Grand Lodge of Maine, at its last meeting, adopted a report recommending the erection of a Monument to the memory of the late Gov. DUNLAP, P. G. Master, and inviting the Lodges in the State to contribute by voluntary contributions to the accomplishment of the object. "It is fitting," say the committee to whom the subject was referred, "that a Monument should be erected to the memory of our distinguished Brother, as enduring and beautiful as the character of the man whose Masonic zeal and fidelity it shall eternize in the hearts of his Brother Masons, and one that may emblazon the era in which his Masonic history shall be recorded."

A Valuable Relic of the Past.—The London Freemasons' Magazine says, that "the mallet which the Earl of Orkney used in laying the foundation-stone of the New Junior United Service Club, was the identical mallet used by Charles the Second in laying the foundation-stone of St. Paul's Cathedral, and which was presented by Sir Christopher Wren to the Masonic 'Lodge of Antiquity,' of which he was Master."

☞ We are pleased to learn that a deserved compliment has just been paid to our excellent Brother CHAS. F. BAUER, of New York, as Deputy for the French and German Lodges included within the first three Masonic districts of the State. The appointment is an admirable one, and could not have been entrusted to more competent or faithful hands.

☞ "In the present distracted condition of affairs, (says a contemporary,) Masonry can not be expected to do much for the general welfare. When hostile public sentiment so divides the country that it is even out of the power of Religion to exert any of its benign influences, Masonry may well be excused if she falls short of her mission."

☞ *Mass. Army Lodge, No.* 2, is the name of a Lodge which has just been authorized by the Grand Master to be holden in the 16th Regiment Mass. Volunteers, Bro. Col Wyman, and of which he has appointed Brother L. G. King, late S. Warden of Caleb Butler Lodge, Groton, to officiate as Master.

☞ The Lodge "Henry IV.," at Paris, in an address presented to Abdel-Kader, in acknowledgment of his noble protection of Christians in Syria, makes use of the following language:—"Freemasonry has for its principle the existence of God and the immortality of the soul, and for the basis of its acts the love of humanity, the practice of toleration and universal fraternity."

☞ *Field Marshal Blucher von Wahlstadt* was a Mason. In the Lodge "Pax inimica malis," at Emmeriah, he was a constant visitor in 1800–1, at every Lodge, and there have been introduced into the mysteries of our fraternity both his sons Gustaw Friedrich and F. J. Bernhard. In 1814 the Lodge "Archimedes," at Attenburg, received him as an honorary member—J. G. Findel, Leipzig.

☞ *Godey's Lady's Book* for September is rich as usual in both matter and embellishments. It is decidedly the best work of the kind published.

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OUR TWENTIETH VOLUME.

TO-DAY we must do what, our Brethren will allow, is not very usual with us, by taking for our subject the "Freemasons' Monthly Magazine," and our labors in connection therewith. Several circumstances combine to induce us to take this step, after considerable reflection and not a little hesitation. The present number completes the twentieth year of the work, a fact in itself of no small interest and importance, especially to him who has borne the burden and heat of the day at some seasons, as well as enjoyed the pleasure and pride of its success at others. This fact becomes invested, however, with a deeper and more earnest interest, as we look first at the circumstances of the present time, and, secondly, at those which existed when our Magazine was started. As regards the first, periodical literature of every kind, except, perhaps, that trashy species, which derives its support from the morbid fancies or corrupt imaginations of a certain class of readers, has suffered severely from the general depression attendant on the state of our country, and the great body of Masonic journals and magazines have been obliged within the last year to give way: so that, besides this Magazine, there now only remain one publication *mainly*, and two or three secular papers *partially*, devoted to Masonic information. That we have not yielded to the same pressure, is simply owing to the fact, that we were resolved, for a time at least, rather to endure pecuniary loss, than deprive Masons and Masonry of what we feel an honorable pride in asserting to be its most popular, as well as its oldest Magazine, not only on this continent, but in the world. We feel, however, that our love of the good cause must not be allowed altogether to weigh down other considerations nearer home, nor indeed should we be true to the principles of our Order were we, in our zeal for its interests, to forget those of our own family. The unhappy and unholy Secession-Rebellion swept away at one blow our whole list of Southern subscribers, while the decreased means of many in the North has rendered them less able to make remittances. From these causes, the publication of each number during the last seven months has involved a considerable personal loss to us, instead of bringing that fair return, to which labor of whatever kind is justly entitled. We do not speak of this complainingly, or with any view of eliciting sympathy. We made up our minds to bear such loss, as long as we could in justice to ourselves and those dependent on us, and to offer it as a willing sacrifice on the altar of that cause, to which the labors of our life have been devoted. But the time has now arrived when the call of a higher duty demands attention. We have sacrificed all that we feel it right or justifiable in us to sacrifice, and now it must rest with our Brethren to decide whether this Magazine shall still go forward in a career of usefulness to the Order, or close with the close of its twentyfirst year. Let it not be thought we are appealing in a supplicatory tone for support: those who know us best will be the readiest to allow that we have been little given, in the affairs either of life or literature, to ask "favors." It has ever been our desire to do our duty faithfully and unflinchingly, without incurring the burden of personal obligation to any, and we are too old to alter now. We owe it, however, to our Order and our Brethren to remind them of what this Magazine *is*, and what it *has done* during the twenty years of its existence, and then leave it to them to say whether it shall live or die.

It was not without very careful consideration that, twenty years ago—after having advocated the interests of Masonry in two previous publications—we resolved to adopt the less popular form of the Monthly Magazine, instead of the more attractive shape of a weekly journal. We had seen enough to convince us that there was great need for some sound guide upon matters of vital consequence to the interests of Masonry. The reaction, which took place after the termination of the long and severe battle, in which Masonry had to sustain the fierce and malicious assaults of inveterate foes and false friends—a battle in which it is our greatest pride to have been a not unhonored combatant—the reaction of opinion, we say, which subsequently took place, was accompanied with almost greater dangers to Masonry, than had been the selfish and senseless attacks of political charlatans and pharisaical fanatics. Especially was there imminent danger, that the ardor of young Brethren in office, unguided by adequate knowledge of the constitutional laws of Masonry, should unintentionally undermine and overthrow the ancient

LANDMARKS. To meet and guard against this danger was, from the first, our special design—a design for which the whole course of our previous studies was believed by our Brethren to have prepared and qualified us. We can confidently refer back to each volume and number of our Magazine for proof that we have steadily and consistently carried out that design, not unfrequently at the risk of giving offence to friends and Brethren very dear to us, our guiding rule being the maxim of Aristotle, "When the question is between Truth and our friends, it is right to prefer Truth, although both are dear." Nor would it be anything but a false modesty that should induce us to conceal the satisfaction we have felt at the many and continued testimonies borne to our fidelity and accuracy, not only by other journals of our own country, but by the leading Masonic organs of Europe. We have never expressed opinions on points of CONSTITUTIONAL LAW, USAGE, OR PRECEDENT, without most carefully investigating every authority, and it is gratifying to know that our opinions—though sometimes meeting with temporary opposition—have eventually been accepted and endorsed, as correct, by the highest living authorities. By embodying these opinions and the circumstances by which they were elicited, in the more enduring form of a Magazine, there is no presumption in saying that we have afforded our Brethren a useful work of reference for the solution of similar difficulties in future.

Nor can we allow the present occasion to pass by, without once more affectionately, but earnestly, impressing upon our Brethren the importance—the vital consequence—of firmly preserving and maintaining the Ancient Landmarks of our Order. The present is pre-eminently an age of change and innovation, and Masonry cannot expect to be altogether unaffected by the spirit and the temper of the world around. Made up, as is our Brotherhood, of men of every kin and every clime, and of every rank in the community, its power and purity can only be maintained by a strict and loyal adherence to those great principles, which have been handed down from the olden time, as the true and only foundation of all its claims. Should these ever come to be disregarded, or even to be esteemed of only secondary consequence, the honor and usefulness of Masonry will be drawing near their doom. There are two errors which require especially to be guarded against, the first of which is less culpable, but not less dangerous, than the second. The one is that into which young, impetuous temperaments are too apt to fall. The desire of novelty and ostentation leads them to think more of the symbolic ceremonies of our Institution than of its vital, esoteric principles, and thus in spirit, if not in act, they disregard the ANCIENT LANDMARKS. The other has reference to those, of whom a certain number will always be found in every community and every society—not excepting even the CHURCH of the living GOD—who seek to advance their own selfish interests by the instrumentality of Masonry. This is not merely an error, but a base pollution of that which is in itself pure and good and holy : and, wherever it is discovered, should meet with the stern reprobation of every true Mason.

But even in the conducting of our Lodges there is sometimes a tendency to give way to innovation or to a laxity of observance, which is fraught with no little danger. In this, as in many other things, the French proverb holds strictly true, " Ce n'est pas que le premier pas qui coute"— "The first step is the only troublesome (or important) one." We daily see proofs and illustrations of this principle in every phase and department of life. One slight deviation from the path of principle and precedent inevitably brings on a second, and the progress in error soon becomes more marked and rapid, until at last the true path is utterly lost sight of. Our deep conviction of this truth has led us on many a former occasion, as on the present, to urge upon our Brethren the solemn duty of adhering closely, in what may seem small matters no less than in those of greater apparent importance, to the ANCIENT LANDMARKS of our Order :

> " Be 't ours in faith still firm to tread
> The paths our fathers trod."

To return for a moment to our retrospect of the career of this Magazine, it is in no spirit of ostentation or unbecoming pride we assert that its pages have ever consistently advocated not only the interests of our Order, but those great and holy principles which lie at the very root of its stability and strength—the principles of Justice, Brotherly Love and Mercy. Masonry, unadorned by the practical results of those principles, would become an unmeaning mummery, or a heartless system of imposture : and the more it is illustrated and graced by the exercise of these, its proper peculiar virtues, the brighter and more beautiful must it become in the eyes of all. Every Mason is *bound* to the exercise of charity and mercy ; but if his heart be aright—if he has really imbibed and made his own the holy teachings of our Ritual—it will not be as a matter of compulsion, but as one of intense satisfaction and delight that he will avail himself of every opportunity to benefit a Brother, his guiding heart-motto ever being—

> "Rejoice with the rejoicing
> And with the weeping weep,
> Your heart, your soul, your voice in
> Divine communion keep !"

In the present trying circumstances of our beloved country there is a more than ordinary demand for this constant putting forth of the hand of MASONIC MERCY. Not alone on the battle-field, where, as we have lately shown, the vanquished and wounded foe must no longer be regarded as ought else but the suffering Brother, but in the homes into which war has brought suffering and want—by the desolate hearth of the mourning widow, whose hero-husband has fallen in defence of the Union-flag of his country—by the couch, where rest, unconscious of their loss, the helpless orphans of relentless Civil War—in these and such like scenes —alas ! likely to be all too numerous amongst us soon—every true Mason will delight to exercise that benevolence and mercy, which will be at once a tribute of honor to his Order and of patriotism towards his country —of love to man and reverence to God. Both by our pen and practice we have endeavored to inculcate these principles, and we trust not altogether in vain. Through good report and evil report we have stood firmly and fearlessly by our ORDER, ever as ready to resist the injudicious movements of friends *within*, as of foes *without*. In this way, doubtless, we have at times given offence to some, whose good will was and is very dear to us ; but we have never done so, except when impelled by an imperative sense of duty, and then we have never shrunk from the task, however painful.

Such briefly is our record of the twenty years of the service of this Magazine in the cause of Masonry—a record dictated by no presumptuous or vain spirit, but truthfully taken from a review of the spirit and contents of the two hundred and forty numbers which we have sent forth during that time for the information and instruction of our Brethren.

If the Brethren throughout these Northern States believe that our labors have been productive of good, and that our Magazine is of benefit to the cause of Masonry, they will, by a *prompt* and large addition to our subscription list, inaugurate its entrance upon its *twentyfirst* year.

GOTHIC ARCHITECTURE.

THOSE stupendous Gothic cathedrals of Europe, which have endured for centuries long past, are in themselves the surest historians of their builders, the Freemasons of the Middle Ages. These chronicles of stone, so elegant in detail, so imposing as a whole, so ingenious and full of meaning in their symbolism, express in language that cannot be mistaken, the deep and earnest religious feeling of those who constructed them. The feathery, fairy-like spires, piercing the blue vault of Heaven, and seeming so beautifully figurative to connect there-with the dull earth ; the slender and graceful columns, holding up, as it were in sport, the carved and fretted roof; the sculptured foliage twining round arch, and buttress, and pinnacle, are so many hymns of music, in praise of that Great Architect from whom emanated the Genius of the Art.—*Anon.*

STROLLS AMONG THE WORKMEN.

NO. 4.

Dear Bro. Moore—I parted with you in my last number with a promise of continuing my reflections upon subjects connected with the secret ballot. Wishing to avoid those branches which have already been dissected and displayed before the fraternity most ably and beautifully by others, I shall simply indulge in those reflections with a view of embracing two or three additional thoughts.

The question so frequently mooted as to the ancient constitutional standard of moral and physical qualifications requisite in a candidate and to what extent the right of rejection is allowable, would lead too deeply into unsolved theories to justify its introduction into these short articles. It is sufficient to know the ritual teaches that a candidate, for the mysteries of Freemasonry, must be a man, free born, of good report and well recommended. This landmark is sufficiently explicit for all practical purposes. But there are other standards erected in particular Lodges, with an eye to social affinity, which are made subservient to this end. Without pausing to inquire how far this principle may be carried with impunity, I will remark, that my sympathies run, to some extent, in that direction, believing in the right of a Lodge to select its own associates.

I have never yielded my assent to the idea that we are required to accept every person who offers himself a candidate because nothing can be found against his moral character. It is true, as has been shown, that the rules of Masonry require him to possess certain physical and moral qualifications; but it does not follow that because the institution would be satisfied with such, that it will not sanction the devotion of this standard by a Lodge, to a point above the common basis.

I feel justified in advancing the opinion, that in accepting a candidate we have a right to claim from him more than a negative moral position. His association should be a positive benefit to the Institution. We should not expect Masonry to confer *all* the benefits; the advantages to be derived by the union should at least be mutual. The superstructure of Masonry receives strength and beauty by the introduction of living stones as perfect ashlers. No imperfect or defective material can rightfully pass the test of the overseer's square; but if by any strange oversight this should occur and inappropriate material find its way into the Temple, it would necessarily impair the strength and mar the beauty of the whole edifice.

Therefore it will not be going too far to say that Masonry is not expected to accept every one that offers himself a candidate for its mysteries. The Institution requires neither doubtful characters nor drones, numbers is not her object. Should such, however, find their way in among the Craft and turn out to be disturbers of the peace, the Brethren would be justifiable in disposing of them in a way similar to that which fell to the lot of him who was found at a certain feast without having on a wedding garment. This is the only work that I know of, which can be done appropriately, in the *northern* part of the Temple.

It is not only the purpose of the Institution to invest itself with suitable armor for its protection and to guard its own character, but it is under the same obligations to preserve, inviolate, the character of all those who offer themselves as candidates, whether they be rejected or admitted within its sacred walls. The character of every individual petitioning for the degrees, is, for the time being, resigned with confidence into the hands of the Lodge, and upon the Lodge rests the responsibility, either to defend from assaults, if he is accepted, or to return it without injury or prejudice, if rejected. Be his character ever so objectionable, it is not the province of Masonry to promulgate to the world whatever, in its investigations, it may have discovered prejudicial to it.

It often occurs that applicants are rejected solely because their company is not desirable, or from a personal difference between them and some member of the Lodge, or else that their social position in society is not equal to that of those they are endeavoring to come among, or that their manners are not agreeable, or that their fastidiousness and over-anxiety for improvements and corrections might keep the Lodge in constant strife and turmoil. Either of these may be deemed by a Lodge of sufficient cause for their rejection, and yet neither of these be of a character to impair their moral standing either in the community or in a Lodge. Hence the rejection of a candidate should never be made known to the profane. It should be confined within the limits of the institution; its publicity might injure his reputation as a gentleman, and might seriously affect the social position of himself and family, who, of course, sympathize in a proportionate degree.

The privilege of rejecting a candidate is guaranteed to every affiliated Mason, and as the right can only be exercised by such in the Lodge while in session, the Lodge has to assume its responsibility. This being the case, the power to reject should never be abused, but exercised with prudence and great discretion. But whether we reject the candidate or not, the act should be one of sacred privacy, and be held as such, as faithfully as that of any of the secrets of the Order. We possess no right to soil the unblemished character of a gentleman, or impair the moral standing of any other person: consequently the name of a petitioner, whether he may or may not be received, should never be exposed or made known in any manner whatever.

These thoughts were suggested in my rambles, on perceiving the name of a candidate displayed upon a black-board in the ante-room of a Lodge, in full view of every person who might visit the hall, whether Masons or not. I presume the object of thus publishing the name of a candidate is whether objections to him are known to others not members of the Lodge, and thus, through their intervention, prevent the admission of improper persons. The motive which led to the adoption of this course is a laudable one, but there is an error in the means used in accomplishing the object. I noted at the time that this might be safely placed among the *new things* of the day, and quite an objectionable one too, as being in conflict with the spirit of the principles of Freemasonry. It occurred to me as being rather indelicate in a Lodge thus to trifle with the standing and feelings of its petitioners, who could scarcely anticipate such a liberty being taken with their names and intentions. If a candidate should be rejected, the wound, under such circumstances, would greatly aggravate his mortifications. Even should he be accepted, it would not extenuate the offence against the rules of propriety. This course of proceedings brings more conspicuously to viewt utility of the Institution in requiring all such matters to be kept strictly private and confined within the limits of the Temple. It has always been held dishonorable in a young lady, or her relations, to circulate her rejection of a suitor, and so it is held as like dishonorable in Masonry to publish to the world the rejection of her petitioners. To take a common sense view of the matter, it seems hard to subject the candidate to so severe an ordeal in the incipient stages of his progress to the Temple. He is, by such a course, brought in contact with the jests of his associates before his election and their animadversions should he be rejected.

Advertising candidates in this manner savors very much of the old practice of making public throughout the parish the intended union of some happy couple. I believe the propriety of publishing the bands of matrimony is, in this era of light, considered questionable, and the law requiring it is fast disappearing from the Statutes of the States in which it was formerly obligatory. The inutility of this custom (which, I presume, is the mildest form it can assume) is made obvious by an enlightened age. And so should such an innovation be abandoned by Masons, not only as a useless interpolation, but as one fraught with the most pernicious consequences. Not only so, but Masons should be impressed with what is emphatically true, that there is nothing which transpires in a Lodge, either by word or deed, intended for the ear of the profane, and should never be communicated or commented upon in strange or mixed companies. The originators of Freemasonry placed her in a retired position, where it is its wont to be. It is no new theory or practice to confine the acts of a Lodge within its own limits. Silence and circumspection are lessons taught coeval with the Institution itself and are enjoined upon every candidate. Secrecy is not only an important element to the health and vigor of Freemasonry, but is absolutely necessary to its existence and perpetuity. It being made a fundamental principle, not only distinguishes the wisdom and goodness of the projectors, but proves how salutary and wise the old principles are, upon which the superstructure of Freemasonry is based.

Very truly yours, D.

A FRAGMENT.

Do you see in the dense woods by yonder stream that body of savage warriors with the sharpened tomahawk and scalping knife, waiting with a demon-like joy for the little company of white men, slowly, and unconscious of their proximity, wending their way towards them. Hark! the war whoop echoes through the forest, and the little band, powerless, fall beneath the death-dealing steel. See you that noble looking figure bending over the prostrate form of one of the fallen, shielding his body from the infuriated savage! *That is Brant, the Mason!* exhibiting a Mason's love, and affording a Mason's protection to a fallen and wounded Brother. See, again, that aged man coming from the far west—behold him beside the same stream, where instead of words and a pathless wilderness, a populous town and fields, teeming with the bounties of a benevolent father, greet the eye. Look how his thin and silvery locks are waving in the breeze; mark the tears trickle from his fine expressive eyes, as a coffin is removed from its humble resting place, to be deposited in one more appropriate for a Christian sepulchre! That is the same white man who, fifty years before, received a Mason's protection from his Indian Brother, and who has travelled from his home in the far west to assist at the last rites of that Brother's sepulchre.

BIOGRAPHICAL SKETCH OF PHILIP C. TUCKER

Philip C. Tucker was born in Boston, Mass., January 11th, 1800. Receiving his education in the public schools of his native city, he took a good rank as a scholar—and his reading was varied and extensive, beyond his years. In 1815, he made Vergennes his residence. At the age of 19 he commenced the study of the law, and was admitted to the Addison County Bar in 1825. When he entered on the practice of his profession, he came to it not only with a mind prepared by a judicious course of study, but with an enviable reputation. He rose rapidly in public esteem as a lawyer. He stood among the foremost, and at one time his practice was extensive and lucrative. The members of the bar in Addison County, with whom he came in competition, were no ordinary men—like Horatio Seymour, E. D. Woodbridge, Samuel S. Phelps and Wm. Slade,—most of whom were his seniors. He was always acknowledged a worthy competitor. He was never an inefficient coadjutor, or a feeble adversary. In preparing his causes, he was diligent and searching, and in arguing them he was animated, vehement and oftentimes eloquent, and also logical and argumentative, and a full and tenacious memory furnished facts at his bidding.

As a man of information his stand in society was never disputed, and amidst all the hurry of public life, found some leisure for literary studies. He wrote with uncommon facility, and his compositions discovered much point, together with true taste, be the subject whatever it were. Few men conceived with more quickness or expressed themselves in a manner more appropriate. To a highly creditable knowledge of his profession, he added various collateral attainments. A correct and refined taste enabled him to see and appreciate whatever was beautiful in nature and art. And his memory retained with fidelity the rich variety of facts and sentiments which his reading and observation had committed to its charge. To historical studies, in reference to Vermont, and especially the history of Champlain Valley, he had given much time and research and the result of his investigations were presented in several lectures before the citizens of his town several years since. He was enthusiastic in the pursuit of these studies, and it is presumed he has left in manuscript nearly a complete history of the city of Vergennes and the surrounding towns in the valley of Lake Champlain. He made a special duty the origin of the names of the towns in Vermont. Pursuing these studies for a long course of years with zeal and assiduity, he amassed a large treasure of knowledge. From this rich fund he took pleasure in communicating. Few men in our State were better prepared or qualified to write its history.

He had often positions of honor and trust conferred upon him by his fellow-citizens. Early attaching himself to the Democratic party, he was an earnest and honest advocate of the principles of that party. He was often nominated by them for many of the highest offices. In 1849, he was nominated on the State Ticket for Lieut. Governor. He was Postmaster at Vergennes under the Administrations of Pierce and Buchanan, and was in possession of the office at the time of his decease.

He was a man of singular independence, and decision of character. Yet he was an honorable as he was an independent man. He was an echo of no one's opinions, a copyist of no one's doings. On all questions, moral, social or political, he thought and spoke, and acted for himself—not following the lead of any partizan, not following even the multitude, in its wisdom or its folly. He did not shrink from the avowal of any sentiment or the prosecution of any measure, from the fear of consequences that might result to himself personally.

He was known throughout the Union in his Masonic relations. Having formed a favorable opinion of the institution of Freemasons, he was initiated on the 8th of November, 1821. He was Master of Dorchester Lodge fortythree years, and Grand Master of the Grand Lodge of Vermont for fourteen years, which office he held at the time of his death. He was also a member of the General Grand Chapter of the United States which assembled at Chicago in 1860, having the second office in that body for the three previous years. His fame as a Masonic Jurist had become national, and no member of the Order stood higher in the opinions and regard of his associates. Having considered his social and civil relations our allusions to him in the character as a Mason must be brief. In the part which he took in the institution, in its business from the subordinate to the highest body, he was active and efficient, avoiding neither trouble nor labor. It is not necessary to speak how well he performed his general duties as a Freemason. It will be duly and gratefully remembered by his Masonic Brethren. He never shrank in the hour of danger or sheltered himself from the storm when it hung over the Lodges. When many in the land exhibited their phantoms to the people, when penal laws were threatened, amid the loss of social rights and disfranchisement, his spirit rose to resist the oppression, and, like the steel of Damascus, it showed that its temper was true.

The assaults made upon him and his compeers by the combined talents of the opposition, perpetually renewed, and fiercer and more embittered, as they were felt to be unavailing, though they rendered more arduous his Herculean labors, never for an instant swerved him from his purpose, conscious that he stood on the impregnable basis of Truth and Right.

The man resolved and steady to his trust,
Inflexible to ill, and obstinately just,
Like Teneriffe or Atlas unmoved,
The stubborn temper of his spirit proved,
Should the whole frame of nature around him break,
In ruin and confusion hurled,
He, unconcerned, would view the mighty wreck
And stand secure amid a falling world.

THE PRINCE MURAT, G. M. OF FRANCE.

Prince Murat, as Grand Master of the Order in France, has addressed the following to the various Lodges under his jurisdiction, announcing his desire that a successor should be selected to replace him in the office of Grand Master :—

"*Chateau of Buzeval, July* 20.

"*Brothers*—As long as the duties which you imposed on me as Grand Master were confined to devoting myself to your interests and to causing the Masonic laws, which you all respect, to be strictly executed, whereby my task was made easy, I did not regret a single instant either the time employed, or the anxiety which was occasioned by the desire to see Masonry one day possess a temple worthy of itself. Now, in spite of all predictions to the contrary, the temple of the Rue Cadet would, in a few years, have belonged to you for ever. There, free from all debt, and possessing suitable revenues, Masonry might have established a house of succour, have opened schools, public lectures, libraries, &c., might, in a word, have proved to the profane world what its mission is, and that it knew how to accomplish it; but the envy of some and Utopian ideas of others have embarrassed my projects, and put an end to the harmony which has hitherto prevailed amongst us. Masonry ten years ago presented no field for personal ambition. But since then it has increased, and I hoped to utilise the force thereby created, in laboring for the object prescribed by our Order, and in progress of the masses; but some ambitious men have wished to seize that force and employ it in a manner forbidden by your constitution. Some members desired to proclaim a new dogma, of which they would have been the apostles; others were anxious to connect Masonry with the secret societies which the Revolution has spread over the surface of the globe. Deplorable scenes have in consequence taken place amongst us. Agitation has been employed and bad passions excited; but as for myself, I have only appealed to the well inclined, and I am happy to say with success. I have been brought up a military man, and for me obedience to orders is everything. Accordingly, being charged to execute the laws you passed, I cannot neglect my duty, for the law is inflexible. Several Brothers, with good intentions and in becoming terms, have requested me to be indulgent. I have answered that every Brother who may write to me to admit that he was wrong in infringing the constitution which he had sworn to observe, would be immediately relieved from the temporary suspension imposed on him. Far from understanding the spirit of conciliation displayed in that decision, certain Brothers wished to enter into discussion with me—the supreme authority. 'Strike out,' said they, 'from the preamble of the decree the phrase which declares that suspended Brothers have forfeited their honor!' 'That I will never do!' I answered. For we are all bound by our oaths; Masonic authority only possesses force in proportion as we respect it. The man who violates it forfeits honor, just as in the profane world a debt of honor not paid excludes the debtor from society. But a graver event has just taken place. The Lodge Saint Jean, Fraternité des Peuple, has protested against Masonic authority in a manner so violent and so contrary to our regulations, that I have summoned the council to assemble, to take a decision respecting the subject.

All these incidents united have such a character, that henceforth the duties which the Grand Mastership imposes on me cease to be agreeable. I have taken measures to prevent your material interests from being injured by the intrigues of the men who are exciting the Lodges to embarrass the authorities. As to the current affairs, desiring only to exercise my power to intervene in grave cases, which I hope will not occur, I shall nominate a commission which, with the co-operation of Brother Rexès and the Council of the Grand Master, will occupy itself with such affairs up to the day of the elections. Let me then hope that calm will be re-established among you, and that in the meeting which is to take place in October to nominate my successor, you will be strengthened in true Masonic principles, and free from all spirit of coteries—the only means of preserving intact the honor of our institution.

"L. Murat."

"UNDER WHICH KING?"—NO. 2.

Before considering whether the proceedings of the members of the Supreme Council were valid, one other question should be disposed of, viz.: Can the Supreme Council amend the Constitutions of 1786?

There is no express provision in them providing for a change, or prohibiting it. They are silent in respect to it.

In the "Institutes" which are prefixed by Frederic to the Constitutions, he says, "to the end that all hereof may remain fixed and unchanged, we do command," &c.

In the Preamble is the following:—"The Grand Supreme Universal Inspectors in Supreme Council assembled, have determined and ordained the decrees hereunder written, which are and *forever shall be* their Constitutions, Statutes," &c.

Similar language is frequently used in Constitutions: but it is never construed as forbidding a change by the proper authority. There is similar language in the Constitutions of 1762, and yet Frederic and his Council did not hesitate to change them.

The rule is, that the power that made any constitution can annul it, amend it, add to it, or take from it. If the constitution itself prescribes the mode in which it shall be done, that mode must be followed. If no mode is prescribed, then it can be changed in the same manner in which it was formed and adopted. It is even held by distinguished jurists that even if the constitution provides, in express terms, that it shall not be changed, still the power that made it can unmake it.

The Constitutions, therefore, could have been amended at pleasure by Frederic and his Council. This has never been denied.

By Articles VIII. and XII. of those Constitutions, on the death of Frederic, "*the Supreme Masonic authority*" and "*the entirety of that Masonic authority*" wherewith he was invested, is vested in the Supreme Council in each jurisdiction, "and each may exercise that authority whenever necessary, and everywhere soever, throughout the whole extent of country under its jurisdiction."

Hence, if Frederic could change these Constitutions, the Supreme Council for any jurisdiction can, so far as that jurisdiction is concerned.

Accordingly the Supreme Council for the Southern Jurisdiction have entirely remodelled these Constitutions, so far as they are concerned. So also other Supreme Councils have materially changed these Constitutions. The general exercise of this power by the different Councils, without any concert, is a strong argument to show that they possess that power.

It follows, then, that the Supreme Council may at any time, without notice, by a major vote, change these Constitutions.

The closing of the Council by Grand Commander Raymond, at the meeting in August, 1860, against the wishes of the Inspectors present, being invalid, their continued session was legal, provided a sufficient number of members were present.

The question at once arises, who were members? Since 1851, at least, it seems to have been *nominally* held that there is a distinction between a 33d and a member of the Council: that the thirtythird degree might be conferred on a person and he not thereby become a member of the Council. I say "*nominally* held," because *actually* every person admitted to that degree has been in the habit of acting in the Council as fully as any member of it: and his right so to do seems never to have been questioned.

After a careful examination of the Constitutions of 1786, I am constrained to come to the conclusion, that when the thirtythird degree is conferred upon a person he becomes *ipso facto* a member of the Council. He becomes thereby a S. G. I. G. The Constitutions make no distinction among them. Their duties, &c., are the same. A Council is no more nor less than "a body of men of that degree."

The language of the Constitutions in reference to the formation of a Council where none exists, shows this to be the correct idea. In such a place, if there is one S. G. I. G., he elevates another to the same degree and rank: these two jointly confer the degree on another person: "*and thus a* Supreme Council *will be established.*"

The object of establishing the degree shows the same thing. The object was, as is well known, to establish a governing power, which, upon the death of Frederic, should succeed him as the Supreme Head of the Order. In order to prevent discord, he established a Supreme Head in each jurisdiction. But he vested this power not in one man, but in several who should be S. G. I. G.,—"*Protectors* and Conservators" of the Order—who should have the 33d, and whose rights, prerogatives, &c., no other person could in any case enjoy. They were to be the Supreme Power, and as such be in exclusive possession of an appropriate degree.

If this view is not correct, there is no limit to the number of persons who may receive this degree.

If it is said that Deputy Inspectors may be appointed, the answer is, that they are to be of the inferior degrees. The name "Deputy Inspectors General" shows they are inferior in rank to "Sovereign Grand Inspectors General."

But Article X. of the Constitutions of 1786 defines the powers of Deputy Inspectors, "*whether heretofore admitted as such*," &c. Now if they had then been "admitted as such," it was under Constitution of 1762, which was prior to the establishing of this degree: and hence such Deputy Inspectors could not have possessed it.

Again, the Constitution of 1786 authorizes the Council to delegate one or more of the S. G. I. G. to form a new Council: and those Deputies to appoint Deputy Inspectors of inferior degrees.

A S. G. I. G. may be deputized for certain purposes: but the appointment as Deputy of a Mason of an inferior degree, does not give him any right to the thirtythird degree.

As the Constitutions give no authority to confer this degree, except to qualify the recipient to act as one of the S. G. I. G. in the government of the Order, whoever receives it becomes equal with those who have before received it.

Ill. Br. Yates, P. G. C., in his address in 1851, conveys the same idea. "Notwithstanding the numerous efforts made to enlighten Brethren as to the nature of the 33d degree 'governing itself and all others' of our said Rite, and conferring rights and powers, and imposing duties 'agreeably to the Grand Constitutions' of our Order of an *executive* character, it is still generally, but most erroneously considered as an '*honorary*' distinction merely, and as an *ordinary* degree in Freemasonry; and one to which all Brethren having the usual qualifications required for initiation into most of the lower degrees, have a right to aspire."

If the number of possessors of the thirtythird degree can be extended beyond the number of those invested with the government of the Order, the degree becomes a mere "*honorary* distinction" and an "*ordinary* degree in Freemasonry." But if it is limited to those invested with the Supreme Government of the Order, it is then, and only then, all that Yates claims for it.

In 1851, there were the following S. G. I. G., viz., Gourgas, Yates, Raymond, Dunlap, Moore, Robinson, Christie, Turner, Van Rensselaer, Haswell, Stapleton and Bull.

I am unable to give the dates of their several elections and initiations.

The Constitutions of 1786 provide that "Every SUPREME COUNCIL shall consist of nine Grand Inspectors General of the 33d Degree."

But suppose there are already *nine*, and yet a *tenth* is regularly elected and initiated, what relation does he sustain to the Council? The question is not free from difficulty, but I can see but one answer. The Supreme Council may change the Constitutions. If they had voted that the Council shall consist of ten S. G. I. G., and then had elected and initiated the tenth, it would be very clear that he would be a member of the Council equal with the rest.

Does not his election and initiation, with such preceding vote, have the same effect?

In matters of civil legislation, a subsequent act repugnant to a former act, repeals that former act to that extent.

If a committee or any other body of nine existed by virtue of a law enacted by the Legislature, and should be filled by the Legislature, and then, afterwards, a tenth person should be by the Legislature elected a member of that committee, &c., such action would unquestionably increase their number to ten.

Such is the law as applied to other associations. If an association has a general rule or by-law, amendable at pleasure, and it passes a vote inconsistent with such rule or by-law, the vote is valid, and is so far a repeal of the rule or by-law.

The same principles must apply in this case. The Supreme Council have the power by simple vote to increase the number of members beyond nine. Actually proceeding to increase the number of members is as effective as a vote to do so, before doing it.

The Council in 1851, therefore, consisted of twelve members. In 1851, they elected and initiated Young—they "affiliated" Case. By Article IX. of the Constitutions, "in a country under the jurisdiction of a Supreme Council, &c., no S. G. I. G., &c., can exercise his individual powers, unless he shall have been recognized and confirmed by such Supreme Council." It necessarily follows that when he is thus "recognized and confirmed," he *can* exercise those powers, and becomes equal with the others. Thus Case became a member of the Council.

At the quarterly meeting in September, 1851, Hubbard was elected and became the fifteenth member of the Council, unless its number had been reduced by resignations.

The Constitutions recognize the resignation of *offices* in the Council, but not of *members*. A 33d being necessarily a member of the Council, he cannot resign his membership, unless he can voluntarily relinquish the degree. No Mason of any degree can resign his connection with the Order. He cannot even resign his membership of his Lodge. But there is no analogy between membership of the Council and membership of a Lodge. I cannot see how a resignation can be of anything but official station.

Grand Commander Yates so understood it. When he resigned his office, he said, "Although I have resigned my office, I have not, *for I cannot*, resign my obligations, or forego my responsibilities as a S. G. I. G. in our Order."

Gourgas expressly confines his resignation to his station as Grand Commander.

If Yates could not resign his membership in the Council, neither could Van Rensselaer, Christie or Turner.

In 1854, Stapleton died, and Gilman then, of Maryland, was elected in his place.

Rev. Paul Dean appears also to have been admitted: but as he has since deceased, no further notice need be taken of him.

In 1856 Haswell died, and in 1857 Starkweather was elected and initiated.

The full number of fifteen was thus preserved. An examination of the Proceedings will show that all these acted as members. They made motions, were appointed on committees, and voted on questions before the Council. No objection appears to have been made. At the annual meeting in 1857, for example, Grand Commander Raymond presiding, Van Rensselaer offered an order fixing the rate of fees, &c., and the motion was entertained and adopted. By recognizing their right to make motions, by appointing them on committees, and by allowing them to vote for several years, Grand Commander Raymond is estopped from denying them the rights of active members. In the Proceedings of the meeting in August, 1860, published under Raymond's direction, the yeas and nays on a certain question are given, and the names of several, to whom Raymond now denies active membership, appear.

If these are not active members, Raymond has presided at meetings, at which important business was done when no constitutional quorum was present! See Proceedings for 1858, p. 135. So also did the lamented Dunlap. 1858, p. 119.

In 1860 the deaths of Brothers Dunlap and Yates were announced.

At the same meeting Bro. Carson was elected and initiated.

A question has been made as to the membership of Gilman and Young, because they do not reside in this jurisdiction. Gilman resided in Maryland when he was initiated and has ever since, and this Council always claimed Maryland. So in regard to Washington, where Bro. Young resides. As long as the Council claims jurisdiction over this territory for one purpose, it cannot deny it for another. The principle is, that when a power claims certain territory, and its citizens or subjects settle there, on the strength of that claim, and it finally is determined that the claim is invalid, such citizens, &c., do not lose their rights of citizenship, &c.

I rely for proof of this claim by the Council upon the election of Bro. Gilman, and the authority of P. G. C. Yates. 1859, p. 13.

At the close of the meeting in May, 1860, according to the result to which I come, the members of the Council were Raymond, Robinson, Moore, Case, Young, Hubbard, Gilman, Christie, Starkweather, Van Rensselaer, Gourgas, Bull, Turner and Carson.

At the meeting in 1861, over which Raymond presided, he announced that "in accordance with the unanimous vote of the Council at an annual meeting, our Ill. Bros. Wm. Field, of Providence, R. I., and Peter Lawson, of Lowell, Mass., have received the 33d degree." The records do not show any such election. But it is claimed that it was the fault of the Secretary that it was not recorded: that such action was really had, though not recorded: and such was the will of the Council. I might answer this by appealing to the record: but if such action was had and not recorded, would the Council have acquiesced in it for *five successive years?* The records were in the hands of the members. No such action was recorded. They took no notice of it, to correct the record, confer the degrees, or to do anything else. After the record of one meeting has been before another meeting, and allowed to stand without change, and the action of the meeting conformed thereto, such record cannot easily be impeached.

But if we travel outside of the record, they are still worse off. The Constitution provides that no one shall be admitted without a unanimous vote. The facts are these. Bro. Lawson's name was proposed at an annual meeting. Those present voted for him. But Bro. Dunlap shortly after *objected to him.* GRAND COMMANDER RAYMOND CONCURRED IN THE OBJECTION. Lawson was therefore considered rejected.

The initiation of Bro. Field was set aside for other reasons, by the Grand Commander.

The Secretary omitted to record this action, at the suggestion and with the consent of the Commander—and very properly, too, as it seems to me.

Now, after such action by the Council, did the Grand Commander have the power, after the lapse of *five years*, to confer the degree and claim that it was by the unanimous vote of the Council?

Again, by the Constitutions of 1786, the least number to form a quorum to do any business is *three members*, among whom must be the G. C. and L. G. C. Now Lawson or Field, or both, were initiated at Raymond's house by him alone, or at most with Bro. Robinson present. There was no Council. The initiations were illegal and void.

I am thus compelled to come to the conclusion that neither Field nor Lawson have ever been legally admitted to the 33d degree.

If they never were, it necessarily follows that Randall, Paige and Hughes never were. And I may here dismiss Raymond's Council by saying, that, according to the views I have taken, he and Robinson were the only members present at any of their meetings, as the proceedings show, and therefore that all their acts are void, for want of a quorum, if for no other cause.

I perceive that Raymond claims that he duly appointed Robinson Lieut. Grand Commander before he was deposed, if he was at all. He does not give the date of it, but it is quite certain it was not previous to August, 1860. The records of that meeting show that Robinson was present as G. Treas. Gen. H. E., and no announcement of any appointment was made. At that meeting the Constitution was amended, taking from the Grand Commander the power of appointing the Lieut. G. C., and vesting the power in the Council. Any appointment after that by Raymond was merely void.

At the meeting in August, 1860, after Raymond attempted to close it, there were eight of the fourteen members present—a majority—and therefore a quorum.

They then proceeded to amend the Constitutions of 1786, by adopting those of 1860—as I have already shown they had a right to do.

The amended Constitutions provided for the filling of the vacancies by election, including the office of Lieut. Grand Commander—and the Council proceeded to do so—thus complying with the Constitution. The date of the annual meeting was also changed. All these acts were constitutionally done, and were therefore valid.

At the time appointed for the annual meeting in May, 1861, a quorum (as fixed by Art. 6 of the Constitutions of 1860) met for the transaction of business.

The Constitutions were further amended, in accordance with the express reservation in Art. 13 of the Constitutions of 1860, by the adoption of the Constitutions of 1861.

The office of S. G. Commander was thus made fully elective, the duties of that officer defined, and the number of members fixed at thirtythree—the same as had already been done by the Supreme Council in the Southern Jurisdiction.

Lewis, Parkman, Gardner, Thompson, Johnson, Gould, Stocker and Deering, were thereupon elected and elevated to the 33d degree, and admitted members of the Council.

At that meeting charges were duly filed against Grand Commander Raymond and were served on him; he declined to appear, was tried in his absence, pronounced guilty, and by a unanimous vote deposed from office.

The forms of proceeding were clearly regular. The power to depose him may be more questionable. In the Constitutions of 1786 no provision is made for expulsion or deposition. Nevertheless the Council has in one instance expelled a 33d, and no question was made of its power. The power of expulsion is incident to the very existence of the Council. So in regard to deposition. When the question comes between the deposition of an officer, or the extinction of the Council, the law of self-preservation would justify a deposition in any case. But in this, the Grand Commander being merely the organ of the Council, and its members being his equals in every respect, and they having the "full Masonic power," could clearly, for satisfactory cause, change the term of his office, or depose him entirely: and their act when done is conclusive. It is the act of the Supreme Authority in the Order.

The election of another Grand Commander was then necessary, under the provisions of the Constitution of 1861.

Thus I am forced to the conclusion that Ill. William B. Hubbard, as Grand Commander, and his associates compose *the* Supreme Council in the Northern Jurisdiction: that the only members are Hubbard, Gourgas, Raymond, Robinson, Moore, Van Rensselaer, Starkweather, Young, Gilman, Case, Turner, Christie, Bull, Carson, Lewis, Parkman, Gardner, Thompson, Johnson, Gould, Stocker and Deering: and that Lawson, Field, Randall, Paige and Hughes have never legally received the degree, and therefore are not members of the Council.

It is a source of great regret that this question should thus be forced upon us to decide: but we must decide for ourselves, at the peril of our regular standing in the Order. I have examined the question with a deep sense of its importance to myself, as well as to others, and with a desire to get at a correct result, and I am glad to come to a result so satisfactory to myself, however others may view it.

The Constitutions of 1786 lay great stress upon the recognition of Councils by each other. The Councils in other jurisdictions are the tribunals which must eventually decide the question, if both parties persist.

The unhappy condition of our country renders it improbable that there will be any official action of the Council in the Southern Jurisdiction at present. Councils in other parts of the world will require time to investigate and act. If they have all the facts, I am confident they will come to the same general conclusion that I have reached.

Until I see some reason for another course, I must conform my action to my views as herein stated.

DELTA.

ORIGIN OF THE ROYAL ARCH DEGREE.

DOUBTS for a long time existed as to whence this degree originated, and more especially as to whether its origin was due to English or French influence. Of late years, however, the researches of Bros. Oliver, Kloss, and others, have thrown much light upon the subject, and their testimony has been confirmed by that of prominent Masons in England and Germany.

At the period of the establishment of the Grand Lodge of England, in 1717, there remained but four of the old Lodges in existence. Anderson's Constitutions of 1723, the first authorized publication on the subject of Freemasonry, declares ancient Masonry to consist of three degrees, viz.: E. A., F. C., and M. M.; so also does the edition of 1738. The Grand Lodge possessed the prerogative of conferring the last two degrees, until, by the xiii. New Regulation of 27th Nov., 1725, this privilege was conceded to the subordinate Lodges. Beside the new Grand Lodge in London, there was also existing at this time the old Lodge in York, which continued for a time to retain its independence, and, consequently, gradually declined in importance before its flourishing and energetic sister. The Grand Lodge, during the first years of its existence, had commenced to encroach on the rights of this old Lodge at York, having instituted another Lodge in the town of York itself, and also appointed a Prov. G. M. for that district. It also created the hitherto-unknown office of *Stewards*, and granted them certain privileges; thus, among others, the permission of wearing *red* scarfs and aprons (1730). *Red* was the prevailing color of the so-called Scottish degrees, which were invented shortly after this period.

About this time, (1730,) says Preston: "Some disagreeable altercations arose in the society. A number of dissatisfied Brethren separated themselves from the regular Lodges, and held meetings in different places, for the purpose of initiating persons into Masonry, contrary to the laws of the Grand Lodge." Again: "Irregularities continued to prevail, and several worthy Brethren, still adverse to the encroachments on the established system of the institution, were highly disgusted at the proceedings of the regular Lodges." The Grand Lodge now took the matter into serious consideration, and by lenient measures attempted to induce the refractory Brethren to return to their allegiance. They, however, relying upon the ancient privilege of Master Masons to assemble together and make Masons without a warrant, but merely with the permission of the civil magistrate, continued to hold their Lodges. Failing in this endeavor, the Grand Lodge resolved at length to adopt the expedient apparently rendered necessary by the emergency, but extremely ill-judged, of *introducing a few slight alterations in the ritual*, which might have the effect of detecting the schismatics and thus excluding them from the orthodox Lodges. The recusants took advantage of this impolitic action, and immediately gave out that the Grand Lodge of England had departed from the "ancient usages" of the fraternity. They applied to the regular Masons the invidious epithet of *Modern Masons*, and appropriated to themselves the honorable title of *Ancient Masons*, claiming to act under the old York Constitutions, and with authority from that body. No evidence, however, was ever produced to sustain the latter claim. Up to the year 1740 we find no trace of any other than the three blue degrees. An old French Master's carpet of 1725 contains the M. M. word ***, which was subsequently incorporated into the Royal Arch and other Scottish degrees; and this forms an important link in the chain of presumptive evidence, that the word at that time had not been severed from the third degree and transferred to another.

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In the year 1840, the Chevalier Ramsay, a Scottish nobleman and a strong adherent of the Stuarts, gave his celebrated lectures in Paris, concerning the origin of Freemasonry, founding his system on the postulate that Freemasonry was a branch of Templary. This was the commencement of all the so-called higher degrees which soon after spread over the continent and for a time almost destroyed every vestige of the plain and simple system of English Masonry. Ramsay visited England and brought with him from Paris a number of these new degrees. Among them was one which he termed the *Royal Arch;* these degrees he sought to engraft upon the English system, but they were rejected by the Grand Lodge. Very soon after, the *Ancient Masons* publicly announced that ancient Masonry consisted of *four* degrees and that the *Modern Masons* possessed only *three*. The former divided the Master's degree into two parts, the second of which was composed of fragments taken from the then existing higher degrees of the continent, and in which we find portions of Ramsay's Royal Arch, of the Knights of the Grand Architect, of the Burning Bush, of the East or Sword, of the Red Cross, the Scotch Fellow Craft, the Select Master, etc., and to this they gave the name of Royal Arch. Thus this degree is in reality of French origin, although as a whole first practised in England. Ramsay qualified the French Royal Arch as the *ne plus ultra* of Masonry; the Ancient Masons extolled theirs as "the summit and perfection of ancient Masonry." The object in view in the manufacture of the Royal Arch degree, was, undoubtedly, to attract attention to, and build up the cause of the seceding Masons. Kloss dates the introduction of the French Royal Arch into England between 1744 and 1752, and says that the English Masons became acquainted with it during the Austrian wars of succession. A letter from a Brother in England addressed to the Prov. G. M. Gogel at Frankfort-on-the-Main, and dated in 1763, contains the following passage:—

> "I have instituted the necessary inquiries in order to receive and become acquainted with the Scottish degree in use in England. It is the same as the Royal Arch, as it is called by the French, and has been known in France since the time of the establishment of the Scottish regiment Agilvy in the year 1746."

Although Dermott, the historian of the ancient Masons, is in general, but little worthy of belief, yet his testimony in the present matter is of some weight, as it agrees with that of his opponents. He informs us that the Royal Arch was first practiced in England by the Grand Lodge according to the Ancient Constitutions, that is, the Grand Lodge of Ancient Masons.

The English Royal Arch contains much of Ramsay's, and it is presumed that the whole of the latter at first formed an introduction to the English degree, because the oldest description (1788) of the latter commences with Ramsay's R. A.

In 1755, the Grand Lodge of the Modern Masons asserted that these so-called Ancient Masons had introduced innovations into their system, and that they foolishly claimed that there were other Masonic societies in existence which were more ancient than the Modern Grand Lodge at London; while on the other hand, Dermott protested that the Modern Masons had patched up a new Master's degree, and that they were ignorant of the true and ancient degree. The R. A. remained exclusively in the hands of the ancients for several years; how and when it passed over from them to the moderns, can be ascertained with tolerable accuracy from the following extracts from existing documents:—In 1764 Bro. Spencer, the Grand Secretary of the Modern Masons, writes to an Ancient Mason who had applied to him for relief: "*Our society is neither Arch, Royal Arch nor Ancient, so that you have no right to partake of our charity.*"

To a report of the Prov. Grand Lodge of Frankfort-on-the-Main to the Grand Lodge of London, concerning the state of Masonry in Germany, and the intrigues of the higher degrees, Grand Secretary Spencer thus replies on the 7th of June, 1767:—

> "Whatever Lodge acts contrary to the English mode of work, acts against the Constitution and only endeavors to overthrow the true principles of Masonry. The Royal Arch is a society which we do not acknowledge, and which we look upon as invented for the purpose of introducing innovations and alienating the Brethren from the true and ancient landmarks which our fathers have set, and which, if overthrown, will cause great disasters to the Craft."

These severe reflections upon the higher degrees of the Ancient Masons were somewhat modified after Spencer's death, which occurred in 1767. The English Prov. G. M. for the Lodges of England, Bro. De Vignolles, thus writes to the Master of the Lodge "Charles" at Brunswick:—

> "Between the work of the French and English, there is in the first three degrees, no essential difference; as we cannot commit everything to writing, there will always exist some small discrepancies. The higher degrees are, for the most part, merely parts and subdivisions of the ancient degrees, made in order to maintain the emulation and hopes of our members; they are, however, at present so multifarious, so confused, that the Grand Lodge has not deemed it expedient to come to any determination concerning them."

On the 14th November, 1772, Prov. Grand Master Gogel at Frankfort, reports that

> "During his voyage to England and Scotland, he had instituted all possible inquiry, to ascertain something positive concerning the several higher degrees of the Order, but the Grand Officers of our Worshipful Grand Mother Lodge, and likewise other enlightened Masons, had more than once assured him, that he knew no others beside the three degrees known to us, and that all others were new inventions, which were opposed to the English system, and that they did not practice them."

In 1772, the Duke of Atholl, then G. M. of Scotland, was elected as Grand Master of the Ancients. Preston says that "between the years 1772 and 1775 many Lodges and adherents of the Ancient Masons returned to the Grand Lodge." It is very probable that these repentant Brethren had some influence in inducing the Lodges of Modern Masons to receive and become acquainted with the Royal Arch Degree.

On the 18th of January, 1774, Grand Secretary Hesseltine writes to the Prov. G. Lodge of Frankfort-on-the-Main as follows:—

> "In regard to information concerning these pretended higher degrees, you may rest

assured that they are totally unfounded in truth. I give you my word of honor as a Mason that the Grand Lodge of England does not possess any other acknowledged degree. It is true that many of the fraternity belong to a Masonic degree, which is said to be higher than the other three, and is called Royal Arch, and this is the only other degree known in England."

In this same year (1774) we, for the first time, find in the Book of Constitutions of the Grand Lodge, the expressions "*initiation, initiated.*" In August, 1775, Bro. Hanbury, by direction of Secretary Hesseltine, writes thus to Bro. Gogel :

> "Freemasonry is Freemasonry with and without this degree. If it contains another doctrine, then it must be another matter, and should without scruple be rejected. For this reason : we reject the higher degrees of the Strict Observance. They are a confusion without connection. The English alone have a degree (*Royal Arch*) of which I am a member, and Hesseltine is President. It contains a high degree of moral philosophy, and therefore meets with general approbation."

Hesseltine himself writes on 15th Dec., 1775, to Bro. Gogel :—

> "The bombastic gradation of twenty higher degrees which have been introduced into foreign countries, are unworthy the attention of the Grand Lodge" * * * "Another degree, called the Royal Arch, is known in England ; the present Grand Officers being nearly all members of the Chapter. It is, however, a separate society, has no connection with the Grand Lodge, and its explanations of Masonry are very pleasing and instructive."

Thus, it appears that the Royal Arch was introduced into the Grand Lodge of England in 1772 or 1773.

Bro. Bode, in his report to the Convent of Brunswick, 23d June, 1775, speaks thus :—

> "It is also rumored that several years ago the English introduced a new *fifth* degree, which is distinguished by a red ribbon and a nine-pointed star."

In 1775, Hutchinson's Book, entitled "The Spirit of Masonry," received the special sanction of the Grand Lodge, because it tended to prepare the mind and render it capable of appreciating the mystical aim to which the newly introduced degree of Freemasonry was directed.

Noorthouck, in his preface to the Constitutions 28th April, 1775, for the first time speaks of an *Order* of Freemasons, and on the 8th April, 1778, he uses the word *Superintendent* (a title which occurs in the Royal Arch Degree) instead of the ancient term, Provincial Grand Master. The G. Lodge itself, first employs the expression *Order* in an official decree of 1775, previous to which the only terms used were "Society, Fraternity or Brotherhood of Freemasons."

Preston does not use the word "*Order*" in his edition of 1772, but in that of 1775 and later editions, we find it made use of. In 1777, we first find the expression "*struck out*" instead of "*erased*," as applied to the expulsion of Lodges from the roll. In the *Freemasons' Calendar* of 1777, published under the sanction of the Grand Lodge of Modern Masons, are indicated the days of meeting of the Royal Arch Chapter.

As soon as the Royal Arch degree was thus authorized and acknowledged by the Grand Lodge, other high degrees became gradually connected with the English system of Masonry. Among others, we may mention more particularly the Grand Chapter of Herodom, which was instituted on the 4th January, 1787 ; it was chiefly supported by Brethren who had been *exalted* to the Royal Arch. The Templar degrees followed soon afterwards. At the union of the Grand Lodges (1813) among other concessions, it was stipulated that the Royal Arch degree should be retained. The medal struck in commemoration of the union represents the emblems of the symbolic degrees, and those of the Royal Arch, side by side ; and the language of the second article of the compact, fully explains the mutual relation between the symbolic and high degrees in England, which has been maintained from that time to the present day. The article in question proceeds thus :—

> "It is declared and pronounced that pure Ancient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft and the Master Mason (including the Supreme Order of the Holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders."

The Royal Arch was at first conferred in the Mother Lodge, it being, properly speaking, only a division or extension of the Master's degree into two parts. Subsequently, the Ancient Masons adopted *red* as the distinctive color of the degree in imitation of the peculiar privilege granted by the Grand Lodge to the Stewards ; and instituted particular Chapters. Those who possessed the R. A. were distinguished as "Excellent Masons ;" in the Master's degree they were said to be *raised*, and in the R. A. *exalted*. The "Excellent Mason" was not at this time a particular *degree*. In 1774, there was existing in England a Lodge, in which those who had served as Masters of Lodges, were advanced to a particular degree. This *degree* was nothing else but the ceremony of installation of the Master elect, and afterwards gave rise to the establishment of a separate degree, that of "Past Master." In the documents of the Ancient Masons this degree is described, and we find that the —— is precisely the same as that of one of the Continental Scottish degrees. Whoever wished to receive the R. A. was obliged to have the Master Mason's degree, and before his reception, *passed the chair* privately in a preparatory ceremony.

The R. A. was originally conferred by R. A. Masons, in a Master's Lodge, under the sanction of the Lodge warrant. The Grand Chapter was a later creation, and received the title of "Most Excellent." In 1817, after the reconciliation of the two Grand Lodges, the two Grand Chapters also united, and assumed the title of "United Grand Chapter," which in 1822 was altered to "Supreme Chapter."

We have no very authentic information concerning the introduction of the R. A. degree into Scotland. We know, however, that the Ancient Masons early sought to secure their influence with the Grand Lodge of Scotland, and it is probable that they endeavored to introduce their innovations at the same time. In the "Freemasons' Pocket Companion, Edinburgh, 1763," we find, for the first time, the denomination of *Royal Arch*, for the Lodges No. 77, R. A., at Glasgow, and No. 93, Stirling R. A., at Stirling. The Grand Lodge of Scotland was ever opposed to the higher degrees, as is manifest from their reply in 1803 to the Charleston circular of 1802, in which they protest against all higher degrees, and severely censure the disorders prevailing in American Masonry. The Scotch system now consists of the Mark, Past Master's, Excellent Master's, Super-Excellent Master's, and Royal Arch degrees, with the side degrees of Royal Ark Mariner and Red Cross Knight or Babylonian Pass.

In Ireland, we can find no trace of the Royal Arch, until after 1751. It there consists at this time of three degrees, the "Excellent, Super-Excellent and Royal Arch." The two first are conferred in the Blue Lodge, and the R. A. in a Chapter.

The Royal Arch was introduced into America by the Ancient Masons, who had instituted many Lodges in this country, and, as in England, the degree was originally conferred in a Blue Lodge, "under the sanction of the Master's Warrant." Brother Oliver expressed the opinion that the Royal Arch degree was brought to America in 1764, by Stephen Morin, who, in 1761, at Paris, was empowered to transplant the so-called "ineffable degrees" to America. Morin instructed Bro. Hayes, (afterward Grand Master of Massachusetts,) in his system, and the latter, no doubt, disseminated it in Rhode Island and Massachusetts. These statements are, after all, in no wise contradictory as regards the origin of the R. A. Masonry in the United States; for we can readily conceive that the cuckoo's egg may have been laid in the nest of the blue degrees, at the same time, in different places, and by different Apostles of the new doctrine.—*N. Y. Dispatch.*

CAUTION.

OFFICE OF THE GRAND MASTER OF MASONS IN MINNESOTA.

To the Worshipful Master, Wardens and Brethren of the Masonic Lodges in this Jurisdiction—Greeting :—

My attention has been called by the Masonic Press, Action of Grand Lodges, Edicts of Grand Masters, &c., to an attempt to organize a new and secret association among Masons. In hopes that this jurisdiction would be exempted from such unmasonic invasion, I have refrained from public notice. Recently letters have been received by officers and members of Lodges within this jurisdiction soliciting them to join in this scheme, (in my opinion a pecuniary speculation), which proposes the formation of a secret association among Master Masons, called "Conservators," the originator and chief of which is Rob Morris. The object of this scheme is to influence and control Subordinate and Grand Lodge action through secret agents, subjecting the Subordinate and Grand Lodge to the control of the Chief Conservator.

Whereas, such secret organizations are contrary to the Ancient Constitutions, Usages and Spirit of Masonry, and

Whereas, I cannot pass over unnoticed such unwarrantable and unmasonic interference without degrading the High Office with which you have entrusted me;

Therefore, I, A. T. C Pierson, G. M. of the Masons in Minnesota, do warn each and every Brother to avoid all connection with said "Conservators' Association," or aiding in its professed objects as being unmasonic, and subjecting each and every Brother so connecting himself, or aiding, or abetting, in its objects, to Masonic displine.

Given under my hand at the City of St. Paul, this 15th day of August, A. L. 5861, A. D. 1861.

A. T. C. PIERSON, *Grand Master.*

Attest,
GEO. W. PRESCOTT, *Grand Secretary.*

PACIFIC LODGE—AMHERST.

THIS Lodge was regularly constituted and its officers publicly installed by the Grand Master, M. W. Wm. D. Coolidge, assisted by the officers of the Grand Lodge, on Tuesday, the 24th ult. The installation services took place in the Methodist Church, and were attended by a large number of ladies and citizens. The address of the Grand Master was, as usual, appropriate and impressive, and was listened to with great attention and satisfaction. The music was also worthy of great praise. At the conclusion of the services at the church, the Brethren partook of a supper together at the Amherst House, where a pleasant, and we hope not unprofitable hour, was spent in an interchange of views and listening to encouraging words. The Lodge was organized under the Charter of a former Lodge of the same name, and takes rank from 1801. The officers for the year are as follows:—

I. F. Conkey, W. Master; Geo. W. Allen, S. W.; Benj. W. Allen, J. W.; D. W. Palmer, Treas.; Geo. E. Cook, Sec.; J. L. Lovell, S. D.; Lemuel E. Coe, J. D.; Geo. A. Whipple, S. S.; John C. White, J. S.; M. N. Spear, M.; John Jones, Chap.; Timothy Armstrong, Tyler.

The officers of the Grand Lodge present, are under many obligations to Bro. Conkey and other officers of the new Lodge for the courtesies extended to them.

LODGES UNDER DISPENSATION TO NOVICIATE.

WE are doubtful, although such a course is frequently pursued, of the right of a Lodge under Dispensation to entertain charges against one of its members, and, as a consequence, proceed to try him. If you should take this objection to the proceedings and the Lodge should overrule it, such a decision would, in our judgment, be proper ground for setting aside the proceedings. Even if the objection should not be made, it is very doubtful if the Grand Lodge or appellate Grand Officer would sustain the decision of the Lodge against you. We are aware that usage has accorded the Lodges under Dispensation, in some jurisdictions, all the rights and privileges of warranted bodies, except those of being represented in Grand Lodge and the election of officers. But we take the ground that a Lodge under Dispensation has no powers, and can take none by implication. It is a creature of the Grand Master called into being at his will and liable to be summarily struck out of existence through his revocation. Its powers, rights and privileges are defined—and fully defined is its Dispensation; and its exercise of any such other powers as are not delegated to in by the Dispensation, in terms, would seem to us to be illegal and void. Aside from this, can uninstalled officers go on and perform duties which by law and usage can only be confided to regularly installed officers in a regular Lodge?—*N. Y. Despatch.*

EXCLUSION OF MASONS FROM THE SACRAMENTS OF THE CHURCH.

It is a most extraordinary circumstance, that in this enlightened age, and in this free country, remnants of the religious barbarism of a by-gone time should raise their heads, and by preying upon the fears of the ignorant, bigoted and superstitious, endeavor to retain the power once wielded by an arrogant clergy over even kings, princes and potentates. We had expected the evidences which were made public during the difficulties between the Bishop of Buenos Ayres and the Masonic Fraternity in that country a few years since,—clearly proving that the present head of the Church of Rome, Pius IX., was a Freemason, having been initiated at Monte Video in 1816,—would have made the clergy, subordinate to him, more chary of their anathemas against the Craft, and yet it is only a few weeks since that the Archbishop and Bishops of the Province of New York issued the following in their pastoral letter to the faithful, but with what effect remains to be seen.

"One of the most fatal snares laid to entrap innocent youth are forbidden secret societies. Inasmuch as we have reason to fear that this danger is becoming daily more and more wide-spread, we deem it a duty to recall to your minds the admonitions which the Church has so often addressed to her children upon the subject and the censures she has pronounced upon those who hold fellowship with such unlawful associations. We would remind Pastors of souls that they are bound to warn their flocks against the awful danger, and to explain to the faithful, that all who join such societies are excluded from the communion of the Church, and from her Holy Sacraments."

Why, it may be asked, is the Church of Rome now hostile to Freemasonry? It is a question we do not desire to answer for fear of being accused of uncharitableness.

During the dark ages the Church of Rome was indeed ostensibly the friend and patron of Freemasonry. It conferred on its members many important privileges, and allowed them to be governed by laws, customs and ceremonies peculiar to themselves. The Masons were fostered by the Pope and Bishop, and were by them advantageously employed in the erection of churches, monasteries and cathedrals.

If the "Holy Mother Church" then disapproved of the principles of Freemasonry, she did not deem it derogatory to patronize its members under the pretence of toleration, for then they could administer to her vanity and ambition; but when the Masons had become more numerous, and the demand for religious structures less urgent, we find her not only endeavoring to deprive the Fraternity of those privileges which she had voluntarily conferred, but pursuing with intolerance the very men to whom she was indebted for much of her ecclesiastical grandeur. Her intercourse with the Fraternity, no doubt, taught her, that their liberal doctrines were dangerous to the usurping policy of the Popedom, tending to enlighten the human mind, and dispel the mists of superstition.

From that time to the present she has been the steady enemy of the institution, and her ecclesiastical thunders and inquisitorial tortures have been in turn employed in an endeavor for its annihilation. In every country in Europe, where a few years since she possessed power, Freemasonry lays in the dust by the side of prostrate freedom and crushed intellect.

Freemasonry is not a religious institution; it teaches no religious dogmas; it interferes with no man's religious opinions further than a recognition of the great fundamental principle of all religion—a belief in the existence and Providence of God. Sectarians have nothing to hope and nothing to fear from it on that account; proselytism is no part of its business. Religious discussions are strictly prohibited within its Lodge-rooms; even the "Holy Mother Church" may trust it thus far.

It is doubtless true that men are apt to entertain unfavorable opinions of any society from which they are excluded. But the Catholic priesthood are not excluded, for even the head of that Church upon earth is a Mason. In Masonry there is no other ground of exclusion, than that of character; and a bad man may, with the same propriety, complain of his exclusion from the confidence of society, as of his exclusion from the Lodge. Yet it is among such men, and religious bigots, and designing politicians, that Masonry has always found its bitterest enemies.

Among the one class or the other, must the authors of the late pastoral be included, and their efforts to destroy the influence which Masonry is exercising throughout the world, will be as ineffectual, at least in Free America, as would be their attempt to dam the Falls of Niagara. It is such unwise interference with matters political and otherwise, which has reduced the Papacy to its present deplorable condition, its temporal power dependent upon the soldiers of an Emperor who is a Freemason.—*N. Y. Courier.*

TWENTYFOURTH JUNE IN THE SANDWICH ISLANDS.

On Monday last, June 24, being St. John the Baptist's day, one of the patrons of Freemasonry, the members of the Order assembled in the Hall of Hawaiian Lodge, No. 21, corner of Queen and Kaahumanu streets, where an eloquent and masterly address was delivered by the Rev. Brother C. V. Anthony; and in the evening his Majesty, as W. Master of Le Progres de l'Oceanie Lodge, No. 124, gave a Masonic banquet at Washington Place, where covers were laid for sixty persons. As we entertain the hope of being able in a few days to publish the address of Mr. Anthony, we will only here remark that it was one of those gems of oratory, that betray alike a highly cultivated intellect and a pure heart, while its earnest, melodious utterance gave life to its chaste figures and severe logic. The banquet was the most splendid entertainment ever given in Honolulu. The table was a *chef d'œuvre* of its kind for the perfection and profusion of all that eye or tooth or tongue could desire. His Majesty presided in person, with the W. M. of Hawaiian Lodge, F. B. Durham, Esq., on his right, and his Excellency the Commissioner of the United States, Col. Dryer, on his left. The banquet lasted till 12 o'clock at night, when the guests departed in unity and harmony.—*Polynesian.*

DEFINITION OF FREEMASONRY.

THE lectures of the several degrees give more than one definition of Masonry, agreeing perhaps in substance, but differing in terms. Thus, in one instance, we find it explained, as "the study of science, blended with the practice of virtue,"—in another, it is called "a peculiar system of morality, veiled in allegory and illustrated by symbols,"—and in a third, "a science which includes all others, teaching human and divine knowledge, and the moral duties which are incumbent on all Masons, as members of civil society."

One of our ancient charges teaches that "though in ancient times Masons were charged to be of the religion of their country or nation, whatever it was, yet it is now thought more expedient, only to oblige them to that religion in which all men agree, leaving their peculiar opinions to themselves," and it is this very spirit of toleration which is one of the most beautiful features of the institution.

Another charge enjoins "that we shall be good men and true to God and the Holy Church, and use no error or heresy, by our understanding or by other men's teaching."

While an ancient document supposed by many to have been written by the hand of King Henry VI. of England, defines Masonry to be "the skylle of nature, the understondynge of the myghte that ys hereynne, and its sundrye werkynges, sonderlyche, the skylle of reckenynges, of waightes and metyuges and the true manere of façonnynge al thynges for mannes use, headlye, dwellynges, and buyldinges of all kyndes, and alle other thynges that make gude to manne."

Masonic authors have in like manner varied the definition of Masonry according to their respective views, but all agree that Masonry is a mystic science wherein under apt figures, select numbers and choice emblems, solemn and important truths, naturally tending to improve the understanding, to mend the heart, and to bind us more closely to one another, are most expressly contained. The various symbols, figures and emblems of the Craft attract the attention of the candidate—he contemplates their form—he enquires their meaning, symbolical and moral—but, alas! in many cases having ascertained this, he seeks no further, thus losing the true beauty of the application, and remaining ignorant of the manner in which the sublime lessons which they embody, operate to promote the influence of Freemasonry and the benefit of the Fraternity at large. Yet these emblems embody the essence of Freemasonry; by them the Apprentice is instructed in his duty to the Supreme Architect of the Universe, to his neighbor, and to himself. Masonry teaches Truth, Peace and Concord. It bids us open our ears to the cries of the unfortunate and extend our hands to them with the cup of consolation; it unites men of all nations in one affectionate bond of brotherhood, extending its influence beyond the limits of the Lodge room to embrace in its ample scope the whole human race, enfolding them in its arms of universal love. It shows them that we are all upon a level, and that is the only just distinction; it teaches us that *virtue* is true nobility, that *wisdom* is the channel by which virtue is directed, that *wisdom* and *virtue* alone can distinguish us as Freemasons. And *virtue* may be defined to be "the doing good to mankind in obedience to the will of God and for the sake of everlasting happiness." According to which definition "the good of mankind" is the subject, "the will of God" the rule, and "everlasting happiness" the motive of human virtue. And the division of virtue is into duties, *toward God*, by revering him as the Great Author of all things, by being resigned to his decrees, by being grateful for the blessings which he has conferred upon us—toward *our neighbor*, in being just, charitable, faithful, loyal—toward *ourselves*, by being constant in the practice of chastity, sobriety, temperance, preservation of life, and care of health.—*N. Y. Despatch.*

MASONRY IN THE ARMY.

WE cut the following from the N. Y. Saturday Courier. It will give our readers an idea of the way in which Masonry is managed in the army:—

SCOTT LIFE GUARD LODGE, 38TH N. Y. VOLUNTEERS.

The first communication of this military child of the Grand Lodge of New York was held at Fairfax Co., Virginia, on the 13th inst., in a house said to be owned by a man of the name of Corse, a secessionist. One of the rooms was improvised into a Lodge room for the occasion, and the Lodge was opened in due and ancient form, by W. Bro. Charles F. Newton (Quartermaster), Master; Col. J. H. Hobart Ward, S. W.; Capt. Selden, J. W.; Capt. Gavit, S. D.; Capt. Allason, J. D.; Assistant Quartermaster Leonard, Sec.; Capt. McGrath, Treas.; Capt. Allason performing the additional duty of Tyler.

In the absence of the Lodge furniture, which had not arrived from the establishment of Macoy & Sickels, a square and compass of tin was used on the occasion.

The Lodge was opened in the M. degree and with prayer.

On motion, it was

"*Resolved*, That the meetings of this Lodge be held monthly at the call of the Master, at such time and place as he may designate; said meetings to be held on Tuesdays if practicable.

"*Resolved*, That the fees for initiation, passing and raising, be fifteen dollars. The affiliation fee to be five dollars.

"*Resolved*, That the proposition for affiliation or membership, be accompanied by a fee of five dollars.

"Bro. Captain Tilden proposed for initiation and membership Mr. Jos. L. Clarke, Lieut. 38th Regt., business, soldier.

"Bro. Capt. Allason proposed Capt. S. C. Dwyer, Co. H, for initiation, age 37 years.

"Bro. Assistant Quartermaster Leonard proposed Lieut. Fras. B. Lane, of 38th regiment.

"Bro. Col. Ward proposed Lieut. Col. Farnsworth for raising and affiliation.

"Bro. Capt. Allason proposed Bro. Capt. Gavet (age 42) for affiliation."

On motion, the foregoing propositions were received and referred to a committee consisting of Bros. Col. Ward and Capts. Allason and McGrath.

Receipts of evening, proposition fees of F. B. Lane, Sam'l. C. Dwyer, and Joseph B. Clarke, $5.00 each, ($15.00,) affiliation fee Capt. Gavit, $5.00,—in all $20.00.

The Lodge then closed in peace and harmony.

MONUMENT TO SIR WM. WALLACE.

WE clip the following from the Saturday Press, published in Dunfarline, for the counties of Fife, Perth, Stirling, Clackmannan and Kinross, Scotland :—

THE NATIONAL MONUMENT TO SIR WILLIAM WALLACE.

The ceremony of laying the Foundation Stone of the great National Monument to the memory of Sir William Wallace, took place on Monday, on the summit of the Abbey Craig, and was attended with all that *eclat* and success which the most sanguine of its subscribers could have desired. Notwithstanding the heavy rain which fell in the early part of the morning—the day kept well up —in fact, was as good as could have been wished for the occasion. The procession, about one and a half mile in length, left the King's Park about one o'clock, on a signal gun being fired from the Castle, and passed along Park Crescent, Park Terrace, Port street, Murray Place, Barnton Place, and Bridge of Allan Road.

Here follows a description of the procession, and the order in which it moved, ending with the

MASONIC LODGES.
Blue Banners, with White Cross, indicated position in Park.
Band of Music.
Masonic Lodges by seniority on Grand Lodge Roll.
The Duke of Athole's Instrumental Band, placed by his Grace at service of the Wallace Committee.
The Bannockburn Volunteers, in attendance on Grand Lodge.
The Grand Lodge.
Grand Tyler, with drawn sword.
Compass, (carried by Operatives) Level.
Square, do. do. Plumb.
Mallet, carried by an Operative.
Cup (Wine.) Cornucopia (Corn) Cup (Oil)
Inscription Plates. Architect with Plans.
Crystal Vase, with Inscription, Documents and Coins.
Grand Bible Bearer.
Grand Chaplain in his Gown.
Grand Secretary. Grand Treasurer.
Grand Clerk.
Senior Grand Warden, Junior Grand Warden,
with batons.
Deputy Grand Master.
Substitute Grand Master.
Grand Steward, Grand Steward, Grand Steward,
with white rods.
The Most Worshipful Grand Master, His Grace the Duke of Athole, K. T.

On reaching the upper toll-house, at Causewayhead, where it halted, all the public bodies in the procession opened up, dividing on each side of the turnpike, and allowed the Most Worshipful the Grand Master, followed by the Grand Lodge, and the public bodies undernamed to walk up through the entire centre of the procession : Members of the Wallace Family, the Speakers, the Wallace Monument Committee, the Patrons of Cowan's Hospital, Deputations from Municipal Bodies, the Public Journalists, and parties provided with tickets for the pavilion. The whole of the procession then countermarched, following in the rear of the bodies just named. The Rifle Volunteers defiled into a park in the vicinity of the Craig, where they remained during the ceremonial. The remainder of the procession were conducted through the beautiful grounds of Airthrey, commanding a view of those engaged in the ceremonial, and maintained their ranks till rejoined by the Most Worshipful Grand Master, the Grand Lodge, and the other bodies from the Craig. As the Most Worshipful Grand Master passed through the procession, the whole of the bands of music played the Mason's Anthem, and on his reaching the site of the monument, they again played simultaneously the tune "Scot's wha ha'e." The Most Worshipful Grand Master was received on the Abbey Craig by John Tait, Esq., Sheriff of the county of Clackmannan.

The ceremonial commenced by the Most Worshipful Grand Master, His Grace the Duke of Athole, calling upon the Grand Chaplain to invoke the Divine blessing upon the proceedings, after which the Foundation Stone was laid by the Most Worshipful Grand Master with full Masonic honors and with all the usual solemnities.

The following documents in a crystal vase were deposited beneath the foundation stone, viz. : A copy of "Wallace and his Times," by James Paterson; "Life of Wallace," published by Murray & Son; "Burns' Poetical Works," Gall & Inglis; "Lady of the Lake"; "A Week at Bridge of Allan," by Dr. Rogers; "Stirling Castle, &c.," by Dr. Rogers; "British and Masonic Calendar for 1861," compiled by Donald Campbell, Esq.; "Alloa and its Environs," published by James Lothian; "The National Wallace Monument, the Site and the Design," by the Rev. Dr. Rogers; *Inscription on vellum, with list of Wallace Committee, and of Town Council of Stirling, by whom the site was granted*; Masonic Inscription, with list of Grand Lodge office-bearers; Circulars, Programme, and Poem on occasion of the ceremonial, by Mr. James M'Farlan, Coins, New Testament and Medal.

Sir Archibald Allison presided over the ceremonies and at a magnificent banquet which was subsequently given, and at which there was much patriotic speaking.

Obituary.

BROTHER JOSIAH FARROW.

AT a regular communication of Phœnix Lodge, Belfast, Maine, on the 19th of August, 1861, the following preamble and resolutions were adopted :—

Whereas, through the dispensation of an All-wise Providence, our worthy Brother JOSIAH FARROW has been called from labor here on earth to the celestial Lodge above—therefore be it

Resolved, That we bow in humble submission to the Supreme Architect, whose "ways are inscrutable and passed finding out."

Resolved, That in the death of Brother Josiah Farrow this Lodge has lost a worthy member, and the community an estimable citizen.

Resolved, That we sincerely condole with the bereaved family and the afflicted relatives of our deceased Brother, and with them drop a tear over his grave.

Resolved, That in token of respect to the memory of our beloved Brother, this Lodge be draped in mourning for one month.

Resolved, That a copy of these resolutions be presented to the family of the deceased, also to Moore's Magazine, for publication.

T. THORNDIKE, *Secretary*.

MASONIC CHIT CHAT.

John Hancock Lodge—Is the name of a new Lodge, which, for the year past, has been working under Dispensation at the pleasant manufacturing town of Methuen, on the Merrimack river. Having met with the requisite encouragement and success, a Charter was granted by the Grand Lodge in September last for its permanent organization; and on the 20th of that month it was constituted and its officers installed in due and ancient form. The ceremony was performed by the Grand Master, assisted by the Grand Officers. The installation service was public and took place in the evening in the presence of the lady-friends of the Brethren.

The Lodge the past year has been very successful, and has been enabled to fit up a very neat and convenient hall for its accommodation. Among its members are several Brethren who were attached to Grecian Lodge in the antimasonic times, but since removed to the neighboring town of Lawrence. Among them are the present W. Master, Dr. Stephen Huse, and both Wardens. The Lodge starts under highly favorable auspices.

New York Despatch.—We are usually careful to give our cotemporaries credit for whatever we extract from their columns, but by some mishap failed in our last issue to credit the paragraph on Lodge 348, entitled "French Military Lodges," to the New York Despatch, from which it was taken. The Despatch is a very excellent weekly literary paper, with an ably conducted Masonic department, to which we are frequently indebted for valuable information, though we cannot always subscribe to its opinions.

The Lady's Book.—This popular periodical for October was issued with the usual promptness of its enterprising publisher, and with a rich table of contents—the "fashion plate," (which is beautiful as ever,) "who'll wink first," (capital in its line,) and a great variety of illustrations useful for the ladies, to whom we again commend this truly elegant monthly.

The War.—Mr. Jas. D. Torrey, 13 Spruce street, New York, is publishing in consecutive weekly numbers, a complete "history of the rise and progress of the rebellion," intended to embrace a concise and particular narrative of all events of importance from its commencement to its conclusion. The numbers already published indicate care and ability in the compilation, and the typographical execution is highly creditable to the printers. The work is a valuable one both for present use and future reference.

☞A Lodge was established at James Fort, in Africa, in 1736, and at the Cape of Good Hope in 1773. There are Lodges now in many parts of that Division of the world, at the Island of Mauritius, Madagascar, and St. Helena, appearing like beautiful oases in the moral and intellectual deserts surrounding them.

Auburn, Me.—The new hall of Tranquil Lodge, No. 29, at this place, was Dedicated on Wednesday, the 11th ult., by the M. W. **Josiah H. Drummond**, Esq., Grand Master, assisted by the officers of the Grand Lodge of Maine. After the dedication the Brethren partook of a supper at Auburn Hall, and in the evening, Ashlar Lodge, at Lewiston, on the opposite side of the river, was duly constituted and its officers were installed by the Grand Master. "The exercises," says the Lewiston Journal," "were happily performed, attended by many members of the fraternity from various parts of the State," and by many citizens.

Portsmouth, Aug. 28, 1861.

Br. Moore,—The bodies of the Ancient and Accepted Rite in New Hampshire are all true in their allegiance to the Supreme Council for the Northern Jurisdiction, of which Hon. Wm. B. Hubbard, of Ohio, was elected M. P. G. Commander at the annual session in May last; and that Br. Amasa Roberts acted without any authority in assuming to represent our Lodge of Perfection in the clandestine body recently organized at Boston. Yours fraternally,

John Christie, *Deputy for N. H.*